CAESARS DIALOGVE
or
A Familiar Communication containing the first Institution of a Subiect, in allegiance to his *Soueraigne.*

Matth. 22. 21.

Giue therefore to Cæsar, *the things which are* Cæsars.

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Wherefore ye must be subiect, not because of wrath only, but also for conscience sake. Rom. 13.5.

TO

All ſound *Members* of *that* bodie, *whereof her* ſacred *Maieſtie* is Supreame head, *Happineſſe* Externall, Internall, *Eternall.*

IF *we conſider* howe much this admirable-beautifull *frame* of the *world*, the *earth* beeing adorned with ſweete ſmelling *hearbes*, fruit-bearing *trees*, infinit variety of *beaſts* after their *kind*, the *ſea* repleniſhed with *whales* and *fiſhes*, after their *kind*, the *ayre* garniſhed with *feathered fouls* after their *kind*, the *heauen* beautified with the

ſunne for the *day*, the *Moone* for the *night*, the bright-ſhining *ſtarres*, and all the *hoſts* thereof, excelleth that formeleſſe vaſtneſſe of the Poets *Chaos*, whereof ſaith the Scripture, *The earth was without forme and voide, and darknes vpon the face of the deepe*, then may we partly conceiue how much a *Monarchie*, which is amongſt gouernments as the *Sunne* amõg the *ſtars* (οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω, εἷς βασιλεύς, Not good is the rule of many, Let there be one Lord, one King) where vnder one *Cæſar* the *Nobilitie*, the *Cleargie*, the *Communaltie* is prudently, iuſtly, happily gouerned, excelleth a brutiſh *Anarchie*, ſo hateſull to *Moſes* ſoule, that his death beeing by the Lord foretold him, not mentioning one word of his death, he preſently brake out into a moſt *patheticall* praier for a Gouernour, *That the Congregation of the Lord might not be*

Homer Iliad. B.

Num. 27. 16. 17.

as ſheepe which haue not a ſhepheard. The God of all *glory* (glorified, therefore be his glorious *name*) of his great grace & mercy keeping vs from the *one*, hath ſo bleſſed vs with the *other*, as both *neighbour*, and *remote* Nations crie out.

O fortunatos nimium bona ſi ſua norint anglos.

The happines of England. Pſal. 144. 15.

Happy are the people that be in ſuch a caſe. That which *abroad* ſo many do *admire*, ſhall not euery one at *home* deſire to *preſerue*? Could *he*, who was taken *vp* into *Paradiſe*, & heard words which cannot be ſpoken, which are not *poſſible* for man to vtter, be himſelf deceiued; would *he* who was readie to giue his *life*, his *life*? yea his *ſoule*, for the good of *others*, deceiue *others*, when he ſaid, *If one member ſuffer, all ſuffer with it, If one member be had in honour, all the members reioyce with it?* Are not wee *members* of the ſame

2. Cor. 8. 12.

Rom. 9. 3.

1. Cor. 12. 26.

bodie, of the same *bodie politique*, and *temporall*, there being to vs all one *Queene*: members of the same bodie *ecclesiastique* and *spirituall*, their being *one bodie, one spirit, one hope, one Lord, one faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all?* Who is there of you, of whom I am not to hope the best? Yet can I speake onely for mine owne *heart*, for mine owne *soule*. Such liuely feeling hath my soule had of those bonds wherewith as *Country-men*, wherewith as *Christians* wee bee combined, that I could not but *desire*; desiring *endeauour*, endeauouring *effect* somewhat for the *common good*. If sweet *Isocrates* accounted that *not reuenewes and riches, not lawes and ordinances, but good nurture of youth make a Citie quiet and happy:* If profound *Aristotle* affirmed that *in vaine doe men make lawes, if youth* be

Ephe. 4. 4, 5, 6

In Areop.

Pol. 5. 6.

be not brought vp in good manners: If diuine *Plato* auerred *that ſmall need had his Common-wealth of lawes, by reaſon of the good diſcipline wherein his Citizens had bin nouriſhed:* If *Salomon* (who in reſpect of the others is as a *Carbuncle* amongeſt the meaneſt gemmes) hath deliuered, *Teach a child in the trade of his way, and when he is olde he ſhall not depart from it:* What (eſpecially if ye looke eyther vpon the *proneſſe* of ſome to be *ſeduced*, or vpon the *malice* of ſome *mal-contents* ſeeking to ſeduce, or vpon ſome, who from *beyond* the *ſeas* as *Satban* from beyond the *wilderues* raiſe vp *windes* to beat our *houſes* vpon our *heads*) what I ſay more *conuenient*, what more *expedient*, what more *neceſſary* thā ſome *inſtruction* for our *youth* in their *dutie* to our *Cæſar?* An *Inſtruction*, leaſt *England* take vp that *complaint* of the Prophet, *My people are deſtroyed*

De repub. li. 4

Prou. 22. 6.

Hoſea. 4. 6.

ſtroyed for lacke of knowledge, a plaine *inſtruction*, leaſt our *youth* doe not conceiue it, a brieſe *inſtruction* (intending hereafter for riper heads in another tongue more amplie to handle the like argument) leaſt few ſhould read it. But to whom then ſhall I tender and preſent it? May I to *you* moſt honorable *Councellors*? who am I that knowing your *Lordſhips* as *Gedeliah* did not alone *himſelfe* ſerue, but alſo incite *others* to ſerue his *King*, not onely *obey*, but moſt principally draw *others* to *obedience* to our *Cæſar*, ſhould interrupt your *graue conſultations* with ſo *ſleight a Schedule*? yet haue moſt of your *Honours* (reſpecting the *good end*) moſt *honourably* approued it. *Moſt* and *Right Reuerend Fathers* of the *Church*, to whom God hath giuen his *vrim* and his *thummim*, may I preſent it to you? I am *peccatorum maximus*, *Apoſtolorum minimus*,

2. King. 25.24

nimus, I know *yee* put them in remembrance, that they be *subiect* to the *principalities and powers*, and that they be *obedient*. Most graue *Iudges* and *Maiestrates* may I present it to you? The Right *Honourable*, who is among you as a *Diamond* set in *Gould*, hath in regard of the intent, giuen it his double approbation. You all knowing that law of the *Israelites* Common-wealth, *That man that will doe presumptuously, and will not hearken vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from* Israel, *So all the people shal heare and feare, and do no more presumptuously*. Doe know what regard is to be had of *Cæsar* being the *Priests*, and *Iudges* Soueraigne. *Tutors* and *instructors* of our *youth*, dressors of the *plants* of *England*, shall I tēder it *you*, you being accounted most ne-

Deut. 17. 12, 13.

cessary

ceſſary *members* of euery *weale-publike?* In nothing more then this can you ſhew your loue to your *coũtry*, nor diſcharge your *dueties* to your *Soueraigne*. *Maiſters* of families, and *keepers* of ſeruants, ſhall I tender it to *you?* May I ſay in this reſpect, *yee Maiſters, doe that vnto your ſeruants which is iuſt and equall?* Is it ſaid for *food* & *rayment* only, or for *ciuil* and *Chriſtian* education alſo, *That hee that prouideth not for his owne, and namely for them of his houſehold, hee denieth the faith, and is worſe than an infidell?* Is not God highly diſpleaſed with you for not inſtructing your houſeholds, who was ſo highly pleaſed with *Abraham* (if ye bee *Abrahams* children ye will doe the works of *Abraham*) for inſtructing of his *houſehold?* Aſſure your ſelues, *he* who vpon the *Iſraelites* according to the *fleſh* impoſed ſuch a reſpect of their enemies *beaſts*, impoſeth

Col.4.1.

1.Tim.5,8.

Iohn.8.39. Gen.18.17, 18 19.

Exod 23.4, 5.

ſeth vppon the *Iſraelites* according to faith a far greater regard of their owne *ſeruants*: thoſe breath an *vnreaſonable* & *mortall* life, theſe haue a *reaſonable* and an *immortall* ſoule: *heires* they be with you of the ſame *ſaluation*.

Fathers, ſhall I tender it to you? You remember who enioined you *To teach your ſonnes, and your ſonnes-ſonnes*: you remember who ſayde, *Theſe wordes which I commaund thee this day, ſhalbe in thine heart: And thou ſhalt rehearſe them continuallie vnto thy children, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou rieſeſt vp. And thou ſhalt* (not onelie for thy remembrance) *binde them vpon thine hand, and betweene thine eyes,* (but for thy children and ſeruants) *write them vpon the poſtes of thine houſe, and vpon thy Gates*. Thoſe wordes

Deut.4.9.
Deut.6.6.7, 8,9.

wordes of *God* teach vs our *dutie* to *God*, our *dutie* to our *neighbours*, amongst our *neighbours*, first to our
Exod.20.12. *superiours*, amongest our *superiours*, chiefly to our *Cæsar*, becauſe *Cæsar* is the *father* of the *Countrey*, the *nourſing mother* of the *Church*: Hence *Salomon*, hence *Peter*, hence *Paule*, hence *Christ* drew that which they haue taught vs for our *duties* to our *Princes*. As you loue your *ſelues*, as you loue your *children*, omit not *this*. Omit not *this* if you loue your *children*, for the ſame *Adoniah*, whō *Dauid* becauſe hee was his *darling* would not reprooue and correct
1.King.1.6. with the *rod*, (I holde *reproofe* and *correction* to be either *partes* or *appurtenances* of *iuſtruction*) the ſame *Adoniah*, becauſe he proued a *Traitor*, did *Salomon* (though hee were
1.King.2.25. his *brother*) execute with the *ſword*. Omit it not, if you loue your *ſelues*, for, O howe *heauie* was the *Iudge-*

ment

ment that fell vpon the head of *Eli*, for omitting this *dutie*: for omitting this *dutie* vpon *Eli*, *old Eli*, *Eli* the *high Prieſt*, *Eli* who had indged *Iſrael* fortie yeares, *Eli* who herein had done ſomewhat; O how *heauie* I ſay was the *Iudgement* that for omitting this *dutie* fell vpon his *head*, when in one day *Iſrael* fled before the *Philiſtines*, there was a great ſlaughter among the *people*, his two *ſonnes* were both ſlaine, the *Arke* of *God* was taken, *himſelfe* fell *backward* and brake his *necke* that he died. Better then that this ſhould befall, were it that the *Romane law* were receiued into *England*, whereby it was enacted, that, for the firſt *offence*, the *child* ſhould be *admoniſhed*, for the *ſecond* he ſhould be *chaſtized*, for the *third* he ſhould be *hanged*, and the *father* baniſhed. *Mothers*, whom *nature* or rather the *God* of nature, hath made moſt kinde to your *children*, let

1. Sam. 2. 23, 24, 25.

1. Sam, 2. 17, 18.

let not your too great *kindneſſe* to *them*, be too *great hurt* to *them*, and too *great* hurt too *you*. The wiſeſt *ſonne* that by courſe of *nature* euer any *mother* had hath left this leſſon for all mothers for euer, A *childe ſet at libertie ſhameth his mother*. Thogh I tell you not either of that too *wantonly brought-vp ſonne*, who beeing led to *execution* by the clamor of his *tongue*, and ſharpeneſſe of his *teeth*, tooke irefull reuenge of his owne *mother*: or of that *mother*, who to maintaine her two *ſonnes* in *drinking* and *gaming*, defrauded her *husband* in his *life*, ſoone after his *death* with her owne eies beheſde them both (robbing following vpon rioting) *openly executed*; the *one* with the *ſword*, the *other* with the *rope*. Yet giue me leaue to tell *you*, that if *Aretia* taught her ſonne *Philoſophie*: if *Cornelia* taught her ſonnes the *Latin eloquence*: If *Zenobia* taught her

Prou. 29. 15.

her ſonnes the *Greeke*, *Latin*, and *Egyptian* tongues: if *Bethſaba* taught her ſonne a *propheſie*: you are to ſee that your *children* learne both thoſe *principles* of *religion* alreadie publiſhed, that they may *giue* to *God* thoſe things that are *Gods*, and this *inſtitution* of a *Subiect*, that they may according to the wil of *God* expreſſed in the *word* of God, *Giue vnto Cæſar the things which are Cæſars*, So ſhall *you*, ſo ſhall *they* pleaſe both *God* and *Cæſar*. *Children*, and all ſortes of *youth*, *Remember your Creator in the dayes of your youth*: and in the dayes of your youth as carefully learne to *honour thoſe that are ſet ouer you by God*, as you deſire earneſtly that a *long life*, ſhould bee giuen you of God. Laſt of all, I ſay to *all*: *If there bee any conſolation in Chriſt, if any comfort of loue, if any felowſhippe of the Spirit, if any compaſſion and mercie, fulfill my ioy*: As we are become

Prou.31.1.

Preach.12.1.

Exod.20.12.

Phil.2.1,2.

happie Nation by the *gouernment* of our *Cæsar*, so let *vs* and *ours*, perform all *dutifull allegiance* to our *Cæsar*, and *pray*, and *pray feruently*, and *pray continually*, that her *daeys vpon earth* may be as the *dayes* of *heauen*.

Baruc. 1. 11.

Yours in the L.

if you be Cæsars in the L.

E. N.

CAESARS DIALOGVE,

or,

a familiar communication, containing the first institution of a Subiect, in allegiance to *his Soueraigne.*

{ Father. }
{ Sonne. }

A father.

MY sonne, at thy birth I receiued thée as a gift of the Lord, since thy birth, I made thée a chiefe obiect of my care, it is thy part hereafter to become while I liue, the staffe of mine age, and when I am dead, to be so like me (whereof I more estéeme then of the pillar of Absolon) that I shall not séeme to be dead. But O my sonne, but O the Sonne of my loynes, but O the Sonne of my desires, if by disloyaltie thou euer turnest

Eccle.30.4

2.Sam.18,18.

Prou.31,2.

neſt the gift of God into a iudgement vpon my head, If thou changeſt the cares of my head into thornes to my heart; If thou bringeſt my gray head with ſorrow vnto the graue; if thou diſhonoureſt my name, attaintest my blood, ouerthrowest my houſe;

The Fathers Care.

Sonne. Deare father vnworthie were I of life, if I ſhould ſo highly offend him who (next to God) gaue me life, and whom God himſelfe hath commaunded me to honour.

The ſonnes acknowledgment.

Father. Then ſweete Sonne imprint now in thy heart, and expreſſe euer in thy life, that ſhort charge of our ſweeteſt Sauiour, Giue vnto Cæſar the things which are Cæſars, and giue vnto God, thoſe things which are Gods. Of giuing vnto God the things that are Gods (the performance of which dutie is euer to be preferred before the ſafetie of thy life) thou dayly heareſt both of thy maiſter, from whome as Xenocrates Diſciples of riotous and diſſolute, became modeſt and temperate, I erpect thou ſhouldeſt dayly returne, not onely better lettered in thy booke, but alſo more reformed in thy life,

Mat. 22, 21.

life; and also of our Ambassadours for Christ, as well in their Catechistings, as in their Sermons. Now therefore as my other affaires will giue mee leaue, I will somewhat instruct thee of giuing vnto Cæsar, the things which are Cesars. 2. Cor. 5. 20.

Sonne. Because as the Kinges of *Egypt*, were alwayes called *Pharaos*, so I thinke the Romane Emperours were euer called *Cæsars*, and the Romane Emperours were most high & mightie princes, I take it, that by the name of *Cæsar*, you vnderstand our high, gracious, and imperiall Soueraigne.

Father. Our Soueraigne indeed, my sonne, do I vnderstand, who neither as the Rhagusians to the Turke, paying pention to any, nor as Bologna from the Pope, expecting protection from any, nor as the knights of Malta do of the Castilian, holding in fee and fealtie of any, nor as the Dukes of Venice to the Colledges of seuen and ten, and to the Signiorie of Gentlemen, (God and her owne conscience excepted) being countable to any, but being so absolute a Soueraigne, and so so-

neraigne an Empresse, truly meriteth the true title of Cæsar.

Some. Since I haue heard there haue beene some in *Germanie*, but I hope there be none in *England*, who gather out of the Scripture (but I thinke Spider-like they gather poison where the Bee would gather honie) that we are not to be subiect to the authoritie of men: I pray you shew mee since the Sonne of God hath said, that *no man can serue two maisters*, how I can serue both God and *Cæsar*?

Matth.6,26

Father. My sonne, as the souldior may at one time, in the same seruice fulfill his dutie both to the Captaine of his band, and the Generall of the field, (the one of them being not deuided from the other, but deputed by the other,) so the subiect may in his whole life serue his Cæsar, and the King of kings, because Cæsar hath not (though the Poet sung so) commaund diuided with God: but (for the Scriptures teach so) depured of God. And therfore my son, because as among the Israelites Corah, Dathan, and Abiram, told Moses and Aaron, that they toke too much

vpon

vpon them, seeing all the congregation is holy, euery one of them, & the Lord is among them: So there are among Christians which (as S. Iude saith) Despise gouernment, and speake euill of them that are in authoritie, (as Saint Peter saith) are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie, as Saint Paul saith, Be traitors, headie, high minded, seeing thou knowest these things before, beware least thou be also plucked away with the errour of the wicked. Call to minde the charge of the Apostle of the circumcision. Submit your selues to al maner of ordinance of man for the Lords sake, whether it be vnto the king, as vnto the superior, or vnto the gouernors, as those that are sent of him. Call to minde the doubt of ỹ Gentiles, both his decree, and his *memento*, his decree, Let euery soule be subiect to the higher powers; his *memento*, Put them in minde that they bee subiect to the higher powers, and that they be obedient. Call to minde (whereof I gaue thee a former charge) that thyself reuolted precept of the King of kings,

Num. 16, 3

Iude 8

2, Pet 2, 10

2, Tim. 3, 4

2, Pet. 3, 17

1, Pet, 2, 13. 14.

Rom. 13. 1
Titus 3. 1

and Lord of Lordes: Giue vnto Cæsar the things which are Cæsars. And God giue thee such grace as thou maist hearken to the charge, obey the decree, remember the memento,, and fulfil the precept. From the which that thou mayst neuer slide, either by the corruption of thy owne heart, or the perswasion of men, or the suggestion of the diuill, I will only (since the wisest either of kings or men affirmeth that a threefold Cable is not easily broken) shewe thee a foure-folde Cable, which may euer hold thy whole heart and soule in all allegiance to thy Soueraigne.

Math.22.21, Mark.12.17. Luke.20.25

Preach.4,12

Rom.13,1,

1 *The founder and confirmer of* Cæsar.

2 *The haynousnesse of the crime of disloyaltie to* Cæsar.

3 *The punishments of disloyaltie to* Cæsar.

4 *The rewardes of loyaltie to* Cæsar.

Sonne. Who I pray you, is founder and confirmer of *Cæsar*.

Father. Neither any wicked spirit, nor mortall man, nay heauenly Angell, but God himselfe, God himselfe

is

is the founder and confirmer of Cæsar. In Cæsars founder consider the attributes of him, and his benefites to vs: Among the attributes of him consider his knowledge infallible, his prouidence inexplicable, his iudgements inscrutable, his decree immutable, his wrath terrible, his loue vnspeakable, his mercie beyeable. His knowledge infallible, There is not any creature which is not manifest in his sight, all things are naked, and open vnto his eies. O the deepnesse of the riches both of the wisdome and knowledge of God. His prouidence inexplicable, hee reacheth (with meanes, without meanes, against meanes) from one end to another mightily, and ordereth all things comely. His iudgements inscrutable. None can deliuer me out of thy hand. Whither shall I go from thy spirit, or whither shall I flie from thy presence? If I ascend into heauen, thou art there, if I lie downe in hell, thou art there, let mee take the wings of the morning, and dwell in the vttermost parts of the sea, yet thither shall thine hand lead me, and thy right hande holde me. His decree immutable, with him

1. Cable of allegiance is Cæsars founder.
Effectual motiues vnto allegiance, be the attributes of God, and his benefits to vs.
Attributes of God.
Heb 4.13.
1. Infallible knowledge.
Rom. 11,33.
2. Inexplicable prouidēce
Wisd. 8.1.
Iob 10,7.
Inscrutable iudgements.
Psal. 139.6,7,8,9.
Iames 1.17.

is no variableneſſe, neither shadowing by turning. God is not as man that he ſhould lie, nor as the ſonn of man that he ſhould repent: hath he ſaid, and ſhall he not do it? And hath he ſpoken, and ſhall he not accompliſh it? **His wrath terrible,** The wrath of God is reuealed from heauen againſt all vngodlineſſe and vnrighteouſneſſe of men, which withhold the truth in vnrighteouſneſſe. **His loue vnſpeakable,** Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to bee a reconciliation for our ſinnes. **His mercie deſyrable,** Hee is gracious and mercifull, ſlowe to anger, and of great kindneſſe. **His benefites to vs,** God himſelfe choſe vs before the foundation of the worlde, that we ſhould be holie. **When we were nothing,** Created vs in his owne image. **When we were worſe the nothing,** So loued vs, that hee gaue his onely begotten ſonne, that ſo many as beleeue in him ſhould not periſh, but haue euerlaſting life. **In this worlde** externally, **hath for our ſakes ſent out the Aungels to miniſter,** internally, **hath giuen vs the ſpirit of adoption, whereby wee crie**

Abba

Num. 23, 19. Immutable decree.

Rom. 1, 18 Terrible wrath.

1. Iohn, 4, 10 Vnſpeakable loue.

Ioel. 2, 13 Deſireable mercie.

His benefites.

Election. Reuel. 1, 4

Gen. 1, 27. Creation.

Iohn. 3, 16 Redemption.

preſeruation. Heb. 1, 14.

Abba father, the same spirite beareth witnesse with our spirit, that wee are the children of God, against the world to come, hath prepared for vs the things, which eye hath not seene, neither eare hath heard, neither came in the heart of man.

Sonne. Being bound by so many bonds to the seruice of God, I should euermost willingly serue *Cæsar*, if it would please you to shewe some proofe that *Cæsar* is enthroned by God.

Father. Proofe of that doth the scripture shewe both by plaine testimonies, and euident arguments: By plaine testimonies, and that both affirmatiuely, and negatiuely. affirmatiuely, So saith the Wiseman, Giue eare ye that rule the multitudes, & glorie in the multitude of the people, for the rule is giuen you of the Lord, and power by the most high: vncreated wisdome, by me kings raigne, and princes decree iustice: The prophet, He taketh away kinges, hee setteth vp kings: the Apostle, The powers that be, are ordained of God. Negatiuely, So Christ to his disciples, Not a Sparrow falleth to the ground without your father.

Sanctification Rom. 8, 15, 16.

Glorification 1. Cor. 2, 9.

Assurance that God inthroneth Cæsar, a great motiue to allegiance.

Double proofe that God inthroned Cæsar.

Plaine testimonies.

And those bee affirmatiue, Wisd. 6, 23

Prou. 8, 15

Dan. 2, 21

Rom. 13, 1

Or negatiue.

Math. 10, 29

ther. So Christ to Pilate, Thou couldest haue no power at all against me, except it were giuen thee from aboue. So Saint Paul, There is no power but of God.

Sonne. These euident testimonies be sufficient proofes; but yet what I beseech you be the other arguments?

Father. His spirite altering their hearts. Soone after Saul was anointed king, God gaue him another heart. From the day that Samuel anointed Dauid, the spirit of the Lord came vpon Dauid. His eies securing their thrones. His eies are with kings in the throne, where he placeth thē for euer, thus they are exalted.

Their ende beeing to do him seruice: They are Gods ministers applying themselues for the same thing. The title that he taketh from them to himselfe, The Lord is king for euer and euer.

The title he with his own mouth giueth to them, *Ego dixi*, not any creature in heauen or earth, but the Creator of heauen & earth, he saith, I haue said, ye are Gods. The kings heart is in ẏ hand of the Lord, he turneth it whensoeuer it pleaseth him. In the kings heart is the

Iohn. 19, 11. Rom. 13, 1. 2. euident arguments.

His spirit altering their hearts. 1. Sam. 10. 9. 1. Sam. 16. 19.

His eyes securing their thrones. Iob. 36. 7.

Their end. Rom. 13. 6.

The title he taketh of them to himselfe. Psal. 10. 16.

The title he giueth them with his own mouth. Psal. 82. 6.

His direction of their hearts tongues, and hands.

the will of God, in the kings mouth is the decree of God, in the signing of the kings hand, the iudgements of God.

Sonne. More cleare is it then the light, that all good princes are of God, but since euery euill prince is so great an euill, so great a plague, how can he be of God, who is the onely spring from whence all goodnesse flow?

Father. There is an euill of Crime, and an euill of paine, the euill of crime is sinne, the euill of paine is the punishment of sinne. The euill of crime is not of God. God beeing all sufficient, doth not need it. It is the transgression of the Lawe, therefore he doeth forbid it: hee commaunded no man to doe it, neither gaue hee any man a licence for it: hee hateth all them that commit it: he accurseth it, he (I call to witnesse Adam thrust out of Paradise, the olde world drowned with the flood, Sodom and Gomor flaming with fire, the Sonne of God for the sinnes of men, giuing vp his Ghost vpon the Crosse) seuerely punisheth it: and in the impenitent he eternally condemneth it.

Prou. 21. 1. Prou. 16. 10. 2. Chro. 9. 8.

Obiection.

Answere.

Euill { Of { Crime / Paine.

Euill of crime is not of God

He needeth it not. Gen. 17. 1.

He forbiddeth it. 1. Iohn. 3. 4.

He licenceth no man to do it. Eccius. 15. 20.

He hateth all that cõmit it. Psal. 5.

He accurseth it. Deut. 28. 15.

He seuerely punisheth it.

The Impenitent hee eternally cõdemneth for it. Math. 25. 41.

The

The euill of Paine is the punishment of sin, and this is throwne from the Throne of God vppon the heads of wicked men. I, sayth the Lord, forme the light, and create darknesse, I make peace and create euill: the Prophet of the Lord, shall there bee euill in a Cittie and the Lord hath not done it? As a good Kinge commeth from the right hand of Gods mercie, so an euill King from the left hande of Gods Iustice. Sometimes for our sinnes hee giueth an euill Kinge, I gaue thee a Kinge in mine anger: he maketh the Hipocrite to raigne for the sinnes of the people, for the sinnes of the people he suffereth a good King to fall: Israell hauing sinned against God, God suffered Sathan to put into Dauids heart the numbering of the people: for the sinnes of the people hee changeth Kinges: for the transgression of the Lande there are many Princes thereof. For the sins of Prince, and people, God punisheth the Prince and people. If ye doe wickedly ye shall perish, both yee and your Kinge: If thou beest euill, euill shall come to thee from him, though hee bee good

The euill of pain is of God Esay. 45. 7. Amos. 3. 6. A good King cometh from the right hand of Gods mercie. An euil king from the left hand of Gods Iustice. Hosea. 13. 11. For the sins of the people, hee suffereth the hipocrite to raigne. Iob. 34. 30. 2. A good King to fall. 2 Sam. 24. 1. 1 Cron. 21. 1. 3. Chaungeth Kings. Prou. 28. 2. 4. Punishe Prince & people. 1 Sam. 12. 25. 5 Bringeth euill from the good Prince vpon the euill.

good: for he is the Minister of God, to take vengeance on him that doth euill. Since therefore euerie Prince both good and bad is of God, therefore calleth hee Ashur the Rod of his wrath, & the staffe in their handes his indignation: therefore calleth he Nabuchodonozor king of *Babell*, his seruant, therfore calleth hee Cyrus his Annointed, therefore (I take it, did Attila call himselfe Gods scourge, and Themir-cuthclu, vulgarly Tamberlaine, himselfe the wrath of God) as Peter commaundeth seruants to bee subiect to their Maisters with all feare, not onely to the good and courteous, but also to the frowarp: so I aduise all Subiects to bee subiect to their Princes with al feare, not onely to the good and gracious, but also, though they be as cruell as Nero, (for whome Saint Paule commanded to pray) for as God the Sonne sayth, If ye loue me keepe my commandements, So mee thinke God the Father from whome all power is giuen, God the Sonne by whom all kings doe raigne, God the holy Ghost, framing the heartes, tongues, and handes of Princes,

Rom. 13. 4. Titles of euill princes shewe the to be Instruments of gods Iustice.

Esay. 10. 5. Rodde of his wrath. Ieremie 27. 6. seruant.

Esay 45. 2. annointed. Flagellum Dei. Ira Dei.

1 Peter. 2. 18.

1 Tim. 2. 2. Iohn. 4. 15.

Princes, say to all worshippers of the Deitie, If ye loue me keepe my ordinance.

The Iniunction of the Trinity to all worshippers of the Deitie. Rom. 13. 2.

Sonne. Though this first Cable be sufficient to hould any heart in Allegiance, which hath any anchor-hold in God, I desire to heare somewhat of the greatnesse of the Crime of *Disobedience* and *Rebellion*, that the greatnes of it, may make me to abhorre it.

The 2 Cable The haynousnes of Disloyaltie.

Father. Abhorre it? abhorre it indéede my Sonne, for where as a well gouerned Kingdome resembleth the frame of the world, yea the Kingdome of Heauen, where the holy Angels, & blessed soules glorifying God, day and night liue in eternall blisse: so Rebellion resembleth not only the Chaos, but Hell it selfe, where is no order, but euerlasting horror, that well saide the greeke Historiographer in that discourse, in Rebellion is all kinde of euill. It is not one sinne, but the sincke of all sinne, the Sea of all mischeefe, will you see the seauen Capitall sinnes? Is not proude ambition, or ambitious pride the first sparke of that fire? Doth not enuie blow the coale? Doth not

What a peaceable Kingdome, What a Rebellious multitude resembleth. Thucid.

In Rebellion all kinde of euill.

Rebellion the chanell where the 7. Capitall sinnes doe flowe.

wrath

wrath dayly increase the flame? Doe they not seeke to bring all into the noysome ashes of slouth, gluttony, & wantonnes? Will you looke into all the Commandements of God, ought wee not to honour the onely God? but of Rebels and Seditious persons to their Soueraigne, whom the God of heauen hath made a God on earth, Doth God himself say, as of the Israelites he did to Samuel, They haue not cast thee away, but they haue cast me away, that I should not raigne ouer them. Ought we not to vse the worship of God that God hath prescribed, to the end hee hath prescribed it? but the Rebell either reiecteth it, or bringeth in, as Ieroboam the Calues, his owne deuises, or pretendeth sacrifices and sermons; (O what affinitie hath Religion with Rebellion) when Ahithophell is sent for, & the treason is great? Ought we to take the name of the Lord in vaine? but if it be so odious in the sight of God, for a king to violate his oath to a King that hath vanquished him, how odious and execrable is it for a subiect to violate his oath to his naturall Soueraigne?

Rebellion transgresseth all the commandements.

1 Psa. 82. 6.

1. Sam. 8. 7.

2 1. kin. 12. 28.

2. Sam. 15. 12.

Eze. 17. 15. 16. 17

neraigne? For the Sabaoth, how do they hallow it, who either beginning or continuing Rebellion upon that day, doe themselues prophane it, and hinder others from the vsuall sanctifying of it? Can neither Gods owne example, who rested the seuenth day, nor his precept, who commaunded vs to hallow it, preuaile with those vngodly men? In stede of honouring their Parents, they dishonour their Prince, and in their Prince their parents and their Countrey. In murdering, which is abhorred of all men, they offend most of all men. For Adulterie, they came to the height of Absolons impietie, they committe it in the sight of Israel. For stealing and theft, theeues robbe priuate men priuily, but the Rebels and seditious, spoyle and burne many men, yea, the publike good of their Countrey, of the Church, of their Prince openly. If they who beare false witnesse only against priuate men, do breake the lawe, what doe the seditious, who by false rumours, slaunderous pretences, and manifest deceites, seeke to defame the faithfull

faithfull Counsellours, and most assured seruants of their Soueraigne, that they being taken out of the way, they might lay waite for their Soueraigne: nay, who spare not their Soueraigne, but say vnto euery bold and vniust petitioner, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee. But (to fill vp the measure of iniquitie) doth not this false witnesse bearing against the Prince, proceede from vniust desires, desires not lodging onely in their hearts, but breaking out at their mouthes, Oh that I were made iudge in the land, that euery man which hath any matter or controuersie, might come to me? But is it O Absolon, O Absolon, is it (as thou pretendest) that thou mightest doe him iustice? wilt thou not when thy Charets and horses, and many attendants, and industrie, and popularitie, and embracing, and dissimulations, and killing, hath stolen the hearts of the men of Israel, vnmaske thy selfe? Thou pretendest the place of a Iudge, to doe iustice to other, but thine owne spies

Est.16.13.14.

9.

2.Sam.15.3

10.

2.Sam.15.4.

2.Sam.15.1.2 5.6.

2.Sam.15.10. proclaime, and thy trumpets sound, that thou (200. in Ierusalem being receiued by thee) aymest at the Crowne and Kingdome of thine owne father: he sette thee vp, wilt thou pull him down? hee gaue thee life, wilt thou take away his life? he pardoned thy offence, wilt thou persist in offending him, and in offending Gods peace-makers are blessed, because they shall bee called the children of God: O peace-breaker thou art accursed, thou must be accounted the sonne of the Diuell. It is sweete and comely to die for thy Countrey, wilt thou by Rebellion seek to bring thy Countrey to nought? It was the impietie of the rebellious Giants to fight against God, but the seditious are guiltie of the Giants impietie, for, saith the Apostle, hee that resisteth the power, resisteth the ordinance of God. If Gamaliel, when the Iewes brast for anger, yet with this reason, least they should be found euen fighters against God, could cut of their consultation to slay the Apostles, cānot the same reason bridle all the venemous rancour of thy heart, who art in

2.Sam.15.11.

Math.5.9. Peacemaker, and peace-breaker, their difference, portion, and parentage. Horace.

Math.12.25. Ecclus.16.7.

Rom.13.2.

Act.5.33.34. 38.39.

name

name a Christian, and therefore ought-
est to haue crucified the flesh, with the
affections and the lusts: But time not
permitting me to speake the least part
of that which might, and should be said
of this daughter of Lucifer, know that
this mother-vice breaketh out in
Thought, in Word, and in Deed.

Sonne. Shall not *thought* be free?

Father. God who is a spirit, will
himselfe be worshipped in spirite and
truth, and will haue seruants obedient
to their maisters, with feare and trem-
bling, in singlenesse of heart as vnto
Christ, not with eye seruice as men
pleasers, but as the seruants of Christ,
doing the will of God from the heart,
will much more that subiects shall
so serue their Soueraignes. Hee
knoweth the imagination of the
thoughts of our heartes: and vnder-
standeth al imaginations of thoughts:
will haue an inquisition made for the
thoughts of the vngodly: and if thou
wilt not heare him, curse not the king,
no not in thy thought, hee (from
whome wicked thoughtes doe sepe-
rate) will haue it reuealed: for the

Gal. 5. 24.

Iohn. 4. 24.

Ephes. 6. 5. 6.
How we must
seeue our so-
ueraigne.
Gene. 6. 5.

1. Chro. 28. 9.

Wisd. 1. 9.

God both
Wisd. 20. 1. 3.

fowles of the heauen shall carrie the voice, and that which hath wings shal declare the matter.

And threatneth the reuealing of treacherous thoughts.

Sonne. How can the fowles of heauen carrie a voyce? how can that which hath winges declare it? or any man discouer the thoughts of our hearts?

Examples of secret sinnes reuealed. Act.5.2.3. Dan.13.45. 46,54.58. 2.Pet.2.16.

Father. Hee who shewed to Saint Peter the secrete compact of Ananias, and Saphira; he who raised vp the holy spirit of a yong childe to cleare Susanna, and conuict the wicked Iudges: he who caused the dumbe Asse speaking with mans voyce, to forbid the foolishnesse of the Prophet: he who discouered Bessus his Paracide by the chattering of Swallowes: he can cause euerie foule of heauen, and euerie creature vpon the earth, to reueale and reuenge our mutinous, slaunderous, seditious, and impious thoughts against Cæsar.

Plutarch.

Wisd.5.17,20

Sonne. To him that hath not denied the power of godlinesse, it is inough, that God hath forbid vs to curse the king in our thought: to euerie beleeuer it is inough, that God hath foretold the declaring of such thoughts: to euery one that is not an open Infidell it is inough,

inough, that he neede not go farre for an informer, If they with *Michal* despise *David* in their heeres, their owne tongues sometimes with *Michals* vtter it, O how glorious was the king of *Israel* this day, which was vncouered to day in the eyes of the Maydens of his seruants, as a foole vncouereth himselfe: and with her, for this crime, receiue punishment at the handes of God. Therefore *Michal* the daughter of *Saul* had no child vnto the day of her death. Yet pardon mee though I desire to know whether mans law forbid euill thoughts of *Cæsar*?

Michals thought vttered by her owne tongue

And punished by Gods hand 2.Sam.6.20. 23.

Father. **The lawes of men for common crimes punish onely** wordes, **and** deedes: **but for this point of high treason, if any man hath thought it, though hee neuer attempted it, the lawe both Ciuill and Common, doth punish him with death.**

Both the ciuil and common law punish treacherous thoughts with death. 13. Eliz. 1.

Sonne: But was there euer such a president seene?

Father. **Neither farre hence, nor long since, neede we looke for such a president. That Norman Gentleman**

The law in this point, when & where executed.

who confessed to a Franciscan Frier, that he had a thought to kil Frances the first of France, though he had changed his minde, repented, and asked pardon of that crime, yet the Frier reporting it to the King, and the King referring it to the Parliament of Paris, the graue court of that great Parliamẽt, though that king shewed himselfe very gracious, condemned him to death. Yea so great detestation is there to bee had of the least shew of violence to the prince, that whereas the law excuseth madde men from punishment (madnesse it selfe being so great a punishment) yet when Capito, a man raging mad, drew his sworde vpon Henrie, the sonne of king Frances, hee was therefore executed.

Madnesse excuseth not the shew of violence to the prince.

Sonne. Since to offend *Cæsar* euen in the thoughts of my heart, it is prohibited and punished both by God and man: how may my heart be preserued from wicked thoughts against *Cæsar*?

The custodie of the heart is the preseruatiue of the tongue, and whole bodie.

Father. As hee that woulde haue a streame sweet & wholsome, wil haue care that the spring bee kept from poyson, and all corruption: so, if thou wilt haue

haue the woꝛds of thy tongue, and the woꝛks of thy hande, to ſauour nothing but pure alleagiance, then muſt thou of neceſſitie, firſt ſee that the thoughts of thy heart bee pure from this venemous infection.

That thy thoughts may be pure from al corruption, thy heart muſt bee puryfied, and kept.

Sonne. How is that done?

Father. By purifying thy heart. By keeping thy heart.

purifying of the heart neceſſarie in reſpect of originall corruption, Gen. 8. 21.

Sonne. Needeth my heart purifying?

Father. In regard of the oꝛiginall coꝛruption, in regard of the dangerous polution, in regard of a fearefull aſſertion, I ſay with Ieremie: O Ieruſalem, waſh thine heart from wickednelle, that thou mayeſt be ſaued: how longe ſhall thy wicked thoughtes remaine within thée?

daungerous polution, 1 Cor. 5. 6.

and a fearefull Wiſdom. 1. 4.

aſſertion. Ieremie. 4. 14.

Sonne. What is that gift of God which purifyeth our hearts?

What purifyeth our harts. Iames. 2. 19. Acts. 15. 9.

Father. Faith (not euerie Faith, foꝛ the Diuels alſo beléeue and tremble) Faith puryfieth the heartes, foꝛ being the hand of the ſoule, it appꝛehendeth & applyeth vnto vs Ieſus Chꝛiſt, who hath waſhed vs from our ſinnes in his bloud.

and how. Reuel. 1. 5.

Sonne. What helpes bee there for the

confirmation of our Faith, and purifying our hearts?

Helpes hereof bee

Father. Prayer, the word, the Sacraments: Prayer, and therefore pray with Dauid, Create in me a cleane hart O God, and renew a right spirit within me. The word, Now, sayth Christ, are ye cleane through the word which I haue spoken vnto you. The word helpeth to purifie as water, it helpeth to purifie as a glasse, as a glasse it sheweth our corruptions, as water it serueth to wash away our corruptions.

Prayer, Psa 51.10.

Iohn 15.3. The word.

Iam.1.23,25. The word as a glasse.

Sacraments, shewing the Lordes death till he come, as the bloud of Grapes and Mulberies prouoked the Elephants to fight, purifie our hearts, and prouoke vs to fight against all corruptions that can come.

Prou. 13.14. As water helpeth to purify the heart. The Sacraments. 1. Mac. 6.34.

Sonne. Must wee bee verie carefull of this?

The heart 1. Cor. 6.19. of a christian, the holy of holyes. Hence Integritie in vs.

Father. If thy body be the Temple of the holy Ghost, then must thy heart bee Sanctum sanctorum, the holy of holyes. Hence god in thée, if the rote be holy, so are the braunches: if thy heart be cleane, so will thy tongue, so will thy handes. Hence fauours on earth, hée

he that loueth pureneſſe of heart, for the grace of his lippes, the Kinge ſhalbe his friend. Hence glorie in Heauen; Bleſſed are the pure in heart, for they ſhall ſee God.

Sonne. So hath this of the puryfying of the heart, rauiſhed my heart, that I deſire for the keeping of my heart, to be alſo inſtructed.

Father. For this heare Salomon, kéepe thy heart with all diligence. And firſt of all, ſince as except the Lord kéepeth the Citie, the Képer watcheth it in vaine: ſo vnleſſe the Lorde kéepeth the Cittie of thy heart, thou képeſt it in vaine. As the Prieſts with hands lift vp to Heauen, beſought him that was euer the defendour of their Nation for the Temple, with lift vp hands and bowed knées, beſéech the preſeruer of thy ſoule, O moſte holy Lord keepe this houſe (of my heart) euer vndefiled which lately was clenſed: praying to God to kéepe it, Libertine-like, be not thou then ſecure. (If Lucifer in Heauen, if Adam in Paradice, if Iudas in the Schole of Chriſt fell, what place can there bee for carnall ſecuritie? Bleſſed

Fauours on earth. Prou. 22. 11.

Math. 5. 8. Felicitie in Heauen.

Keeping of the heart. Prou. 4. 23.

pſ. 127. 1.

2. Mac. 14. 34. 36.

For keeping thy heart pray to God.

preſume not.

prou. 28. 14. But vse diligence.

Blessed is the man, sayth the wisedome of Salomon, that feareth alway) But sayth Salomon, kæpe thy heart, kæpe thy heart with diligence, kæpe thy heart with all diligence: with diligence within, least there arise corruption from within thy heart: with diligence without, least from without there come corruption into thy heart: within, least corruption arise within; for euen as in a wæded Garden, there will spring vp newe wædes, so, euen in the puryfied heart, since there is still sinne dwelling, though not sin raigning, as there was a long time warre betwæne the house of Saule, and the house of Dauid, so there will be a longe time striuing betwæn the flesh and the spirite, as the Poet aduiseth stop the beginning: for as it was said of Babell, so of the flesh (whose lusts cherished, will be our Babell, our Confusion) may it most fitly be sayd, Blessed shall he be that taketh and dasheth thy young ones against the stones. When the first born of Pharaoh was slaine, Israell was deliuered: when the first temptation is cut off, we are freed: kæpe thy heart with

Within.

Rom. 7. 20. Rom. 6. 12. Because of sin dwelling. 2. Sam. 3. 1. Gal. 5. 17.

Ouid. The poets aduice.

psal. 137. 9.

Exod. 12. 29, 31.

with diligence from without, for as Abner strengthened the house of Saule, so the Prince of darknesse, that ruleth in the ayre, euen the spirite that nowe worketh in the Children of disobedience, strengtheneth the flesh against the spirit, the affections against reason, he being the first Rebell dayly inciteth to Rebellion. But resist him saith Saint Iames, and he shall fly from thee. If any Rabshakeh (such be your seditious Libellers, lewd Inuentors of fained sightes, and prodigious apparitions, and others of like braine) be sent out by this spirituall Senacherib, to drawe either you from Allegiance to Hezechiah, or Hezechiah from confidence in the Lord, (since they that are such serue not the Lord Iesus Christ, but their owne bellies, and with faire spæch and flattering deceaue the harts of the simple) I beseech all Subiects, that they would marke such and auoid them: nay, since such serue not the Lord Iesus Christ. (who commaunded vs to giue to Cæsar those thinges that are Cæsars, who submitted himselfe to Cæsars Lieuetenant) but neglect

And without becauſe of the Diuell tempting. Eph. 2. 2.

Whome if we reſiſt hee will flie. Iames. 4. 7. From whom ſeducers to ſedition bee ſent.

Rom. 16. 18. Whom they ſerue, and what they do. Rom. 16. 17. Howe.

Math. 22. 21.

Iohn. 19. 11.

lect his example, and transgresse his Commandement; and not his alone, but resist the ordinance of his father; I charge thee my sonne, though thy hand bee not presently vpon them, as it was commaunded against them that sought to seduce to Idolatrie, yet, though it bee a Prophet that giueth a signe or a wonder, the Sonne of thy mother, or thine owne Sonne, or thy Daughter, or thy Wife, that lyeth in thy bosome, or thy friende, who is as thine owne soule, entice thee secretly, thou shalt not consent vnto him, nor heare him, neither shal thine eye pitty him, shew mercy, nor kéep him secret. *Nulla est excusatio peccati, si amici causa peccaueris.* It is no excuse of thy offence, that for thy friendes sake thou diddest offend. But (not to speake so hard in this crime as in that) discouer him or her, how neere, how deere so euer, to shew thy true loyaltie to Cæsar, thy religious dutie to thy countrey. And as Ionathan in regard of the enemies, commanded his men to watch, & to be in armes ready to fight, so kéepe thy soule diligently, and bee armed

Rom. 13. 2.

Deut. 13. 6.

They are to be

Cicero in his Læius.

Entertained, and wherfore. Against them we are to watch.

Eph. 6. 13. Arme.

armed for resistance. And as Ioachim vpon the comming of Holofernes, wrote to the Bethulians, to keepe the passages of the Mountaines, for by them there was an entrie into Iudea: so keepe the passages of thy sences, for by them there is an entrie into thy heart. Wee resist an enemie rather without the gates, than within the walles: so Dauid that his heart might not fall into vanitie, prayed to God to turne away his eyes, that he might not behold vanitie, and to this ende did Iob make a couenant with his eyes. If euill words (written or spoken) corrupt good manners, with Dauid pray, that God would turne away thy eyes and thy eares: with Iob make a couenant with thy eyes, and with thy eares, that they looke not on, that they heare not any kind of seditious Libelles, trecherous pamphlets, or the smoothest wordes tending to Rebellion. My sonne, sayth Salomon, meddle not with them that are seditious. Arme most where thou art weakest, for where thou art weakest, there will they assault most. Is Indian

Iudith.4.6.7.

Keepe our senses.

Psa.119.37.

Iob.31.1.

1.Cor.15.33.

Prou.24.21. Where we be to arme most.

gold

How against couetousnes. 1. Tim. 6. 10.

gold offered to make battery in an English heart, with both thy eares receiue that Oracle, The loue of mony is the roote of all euill: with both thy eyes beholde Iudas, who for loue of money betrayed his Master. Art thou high minded? doe the sentitions say to thee, as the trees did vnto the bramble, Come thou and raigne ouer vs? Remember that God resisteth the proude. How art thou fallen from heauen O Lucifer, sonne of the morning? Art thou wrathfull? doe they enflame thee with reuenge? remember, the wrath of man doth not accomplish the righteousnesse of God: *Mihi vindicta*, auenge not your selues, Vengeance is mine, I will repay, saith the Lord. Remember a fathers curse vpon his two sonnes, that were brethren in euill; Cursed bee their wrath, for it was fierce, and their rage, for it was cruell, I will diuide them in *Iacob*, and scatter them in Israel. Remember that of Christ, So likewise shall myne heauenly Father doe vnto you, except ye forgiue from your hearts, each one to his brother their trespasses.

Math. 27. 5. Howe against ambition. Iudg. 9. 14.

1. Pet. 5. 5. Esa. 14. 12.

Iames 1. 20. How against wrath. Rom. 12. 19.

Gen. 49. 7.

Math. 18 35.

If

Aduice to all Acts 8,22. Who haue offended in disloyall thoughts.

Whenever thou hast in thought offended, that which Peter to Simon Magus for his Simoniacall, I to thee for thy disloyall intent, do say, Repent of this thy wickednesse and pray God, that if it bee possible, the thought of thy heart may be forgiuen thee.

Sonne. Your instruction for the thoughts of my heart finished, my next suit is, that you would next giue me instruction for the words of my tongue.

Seditious words worse then seditious thoughts.

Father. Seditious thoughts like an inwarde maladie, bee hurtfull to the heart, wherein they rest, therefore are they to bee auoyded: but seditious words like a contagious disease do infect others, therefore are they more to be abhorred. But if thy heart be good, thy speech saith Socrates, will shew like a Temple excellent similitudes of thy soule, as Christ said, Out of the good treasure of thy hart thou wilt bring forth good things. If at the presence of Iob (who was as a king in the land of Hus, and his friends as Princes) the voice of Princes was hid, and their tongue cleaued to the rose of their mouth, shal the voyces of meane persons breake out

Matth.12.35.

Iob.29.10.

Examples of reuerence in speech. 1. pet. 3. 6. Gen. 31. 35. Act. 26. 24, 25

out against their Cæsar? If Sara speaking to her husbande Abraham, gaue him the title of sir: If Rachel speaking to her father Laban, called him Lord: If Saint Paul conuented before a Pagan President, and told by him, that to much learning made him mad, replyeth, O noble *Festus*; if to king Agrippa, he for honor sake (in that sixe and twentie Chapter) be found sixe times to haue giuen the title of King, who can speake of so high maiestie, without giuing thereto honour? If I call to mind how Saint Iames hath willed euery man to be slow to speake: If I consider how nature hath compassed my tongue with a double ante-mure, one of my lippes, another of my teeth: If Dauids resolution, I will take heed to my waies, that I sin not with my tongue: If the end of this member, to bless God; the reward of him that well vseth it: Hee that keepeth his tongue, and is discreete, shall come to honour: our proanesse to fall by it, he that falleth not in this, Saint Iames calleth him a perfect man, and the Sonne of Sirac, a blessed man: the difficultie of reclaiming it, the whole

Iames. 1. 19. The Canon of the Apostles Natures workmanship. Dauids resolution. Psal. 39. 1. Iames. 3. 9. The end of the tongue. The reward of him that vseth it well Eccl. 21. 28. Our proanesse to fall by it. Iames. 3. 2. Eccl. 14. 1. The difficulty of reclaiming it.

nature

nature of birds, and of beasts, and of creeping thinges, and thinges of the sea is tamed; and hath beene tamed of the nature of man, but the tongue can no man tame: it is an vnruly euill, what he keepeth that keepeth it, he that keepeth his mouth, keepeth his life; the Author not as the Prophets by a blessed Seraphin with a coals from the Aulter of God, but by the wicked spirit; It is set on fire of hell: For the scituation, so is the tong set among the members, that it defileth the whole body: the hurt which it doth, behold, howe great a thing a little fire kindleth: Shall I call it a Rod? An euill tongue is called a sharpe sword, not a Rod, for the stroake of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh ẏ bones: but because the sword cutteth no more then at once it toucheth, the Apostle calleth it fire, which goeth on further still burning and consuming. The psalmist a poyson, Adders poyson, the Apostle full of deadly poyson, which goeth on still further infecting and enuenoming, but poisō enuenometh not, fire consumeth not, but thinges neere

Iames. 3. 7. 8. The Treasure which he keepeth, that keepeth it. Prou. 13. 3. Esay. 6. 6, 7. The Author (of the euill tongue.) Iames. 3. 6. The scituation, Ibidem. The damage which it doth Iames. 3. 5. The name thereof not a Rod. Psal. 57. 4. A sharp sword Ecclus. 28. 17. Iames. 3. 6. Fire. Psal. 140. 3. Adders poyson. Iames. 3. 8.

hand that they touch, but the tongue back-biteth him that is farre absent from vs, and therefore Ieremie calleth it an Arrowe, not an arrow in the quiuer, for then it would not hurt: but an arrow shot out, and so it will slay. The Bow of Ionathan neuer turned backe, some tongues be so bent, as they will neuer turne backe: the bowe or arrowe of Ionathan kilt one at a shot, but the tongue of Doeg, at a shotte besides women, Children, Sucklinges, Oxes, Asses, and sheepe, killed 85 persons that were a linnen Ephod. The Archers of the Philistines wounded Saule, but because they were enemies: but the tongue of Shimei wounded Dauid, the one being a Soueraigne, the other a Sudiect. Shimeis tongue wounded Dauid when hee was abroad, fleeing, weeping, his head couered, his feet bare, his people about him mourning, his enemie raigning: but is there any tongue that will, that dare, that can wound Dauid being within the priuie Chamber of his owne Court, tryumphing, blessing God for deliuories, his head crowned, his feet of all true harts honoured,

Ieremie. 9. 8.
An arrowe shot out.
2. Sam. 1. 22.
1. Sam. 2. 2. 9. 10. 18. 19.
1. Sam. 31. 3.
2. Sam. 16. 7.

honoured, all true Subiects reioycing and giuing thankes to God, who blesseth Dauid, and them in Dauid, enemies at home & abroad, by the watchfull prouidence and mightie hand of the Lord, detected and confounded? Is there such a tongue, is there such a tongue in all Israell? Is there such a tongue in all England? that tongue is neither Rod, nor sword, nor poyson, nor fire, nor arrowe, nor arrow shotte out, nor arrow of Ionathan, nor arrow of the Philistines, nor shotte of Doeg, nor tongue of Shimei, (whome neither holy Dauid dying, nor wise Salomon raigning, thought meete to bee pardoned) but hell it selfe: Nay, heare not me, heare Iesus the Sonne of Sirac: Hell (sayth hee) were better then such a one. Hath any man such a tongue, and yet goeth for a Christian? and yet seemeth to be religious? Let him heare S. Iames: If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans Religion is vaine. Oh howe wicked then is a bad tongue? how wicked be Theeues? but Theeues (sayth Saint Ambrose)

A seditious tongue no Rod, no sword no poyson, no fire.

But Hell it selfe. Eccus. 28. 21.

The seditious tongue doth but counterfeit Religion. Iames. 1. 26.

The badde tongue worse then a theefe.

Ambrose) be more tollerable then the badde tongue. Theeues take away our riches, but a badde tongue taketh away our good name, which in the iudgement of Salomon, is to be chosen aboue great riches. O cruell speare of the souldiour, which pierced the side of my Sauiour; O cruell tongue of the Seditious, which (though Salomon affirmeth, that the heauens in height, & the earth in deepnes, & the kings hart can no man search out) pierceth ye head and heart of my soueraigne. The speare of the Souldier pierced not the side of my Sauiour, untill hee was dead, the tongue of the seditious, (I tremble to thinke of it) pierceth the head and heart of my Soueraigne in her life. There is not (sayde the sonne of Sirac) a more wicked head, then the head of a serpent, yet is the tong of the seditious head as wicked, as the head of a Serpent, the tongue of the seditious head, is more wicked then the head of a Serpent. Is as wicked as the head of a serpent, the Serpent is trecherous, it stingeth in secret, the tongue of the seditious is trecherous, it

Prou. 22. 1.
Iohn 1. 34.

The seditious tongue
Prou. 25. 3.

Compared to the souldiers speare.
Iohn 19. 33. 34.

Ecclus 25. 17.

The seditious tongue compared to a serpent.
The seditious tongue as euil as the head of a serpent.

it stingeth in secret; at the voyce of a man the Serpent flyeth, at the voyce of a good Subiect the seditious is silent: the Serpent feedeth but vpon the dust of the earth, the seditious tongue talketh but of the infirmities that be, nay lewdly faineth infirmities to be in the Prince: the Serpent goeth not straight along, but wreatheth and inuoluteth himselfe, the seditious speaketh not sincerely and plainly, but will protest that he is sorie to see this, sorie to heare that, he sorsweth, wisheth onely the sauing of soules and the good of the estate; and yet he is more wicked then the head of a Serpent. The Serpent poysoneth one at once, but the euill tongue (Saint Bernard sayth) poysoneth three at once, himselfe that speaketh, him that he speaketh of, and him that he speaketh to: but (there) resteth not his poyson, for at the same instant he offendeth God, in whose presence we all do speake. And therefore if you will know how wicked he is, God by S. Iames telleth vs, that the tongue is not wicked, but wickednesse, not a little, but a great wickednesse. And if

The seditious tongue worse then the head of a serpent.

Acts.10.33.

The euil tong Iames 3.6. A worlde of wickednesse. Gen.9.22.25. Examples which may moue vs to take heede to our tongue. Numb.12.10. 2.Sam.6.7.

you woulde knowe howe great, hee sayth it is a worlde of wickednesse. If Cham (who told his brethren of his fathers nakednes) had that sentence frō his father, Cursed be Canaan, a seruant of seruants shall he be to his brethren: If Miriam (though a Prophetesse) murmuring agaynst Moyses the leader of Israel was leprous like snow: If Vzzah for putting his hande to the Arke of God, incurred Gods so great indignation, that he stroke him in the place, that hee died in the place: what may he looke for at the handes of God, who shal set his mouth against heauen, and bend his tongue against the God vpon earth? when thou shouldest not speake, make a doore, and a barre, and a sure bridle for thy mouth: pray with Dauid: Set a watch (O Lord) before my mouth, and keepe the doore of lippes: Remember that of Paul; Do all things without murmuring, and reasonings: That of God himselfe; Thou shalt not walke about with tales among thy people: Nay since such are fitte to kindle the fire of sedition, and their wordes sinke deepe, thou must driue them away with thine angry

Pray for the gouernment of the tong. Psal.141.3. Murmur not saith Paul. Phil,2.14.

Sow not sedition. Leuit.16.16. Saith God himselfe.

angrie countenance, yea, I cannot but say with the Apostle, wold to God they were euen cut off which doe disquiet you. When of thy Soueraigne, to whom (as Isaac sayd to his Sonne) God seemeth to haue sayd, Cursed be he that curseth thee, and blessed be he that blesseth thee; thou shalt speake, Pray also with Dauid; Open thou my lippes O Lord, and my mouth shall shewe forth thy praise.

Prou. 25. 23. Frowne vpon such sayth Salomon. Wish them cut off with the Apostle.

Whome god seemeth to blesse, and Gen. 27. 29. whome to curse. Psal. 51. 15. pray for thy speech of thy Soueraigne.

Sonne. Since neither in *Thought*, nor in *Word*, much lesse in *Action*, may I breake my Alleagiance to *Cæsar*:

Father. Much lesse, my Sonne.

Sonne. But must I then obey an hard and oppressing Prince?

Father. Were he as cruell as Holofernes, thou wert to obey him. If thou hadest alreadie played the Fugitiue, (a Fugitiue the Arginians punishen with the losse of the Thumbe of the right hande, the Samians with the picture of an Owle branded in their face, the Mitylenians with the losse of their lines) and wert now in the middest of ỹ enemies Troupes, Remember the Mandate, not of a man of Beliall,

Iudith. 3. 7, 8. Alleagiance must be performed to the hardest prince. Punishments of Fugitiues. Counsaile for Fugitiues.

all, but of an Angell of the Lord, to Hagar lately fled from Sara, who had dealt roughly with her, return vnto thy Dame and humble thy selfe vnder her handes.

Gen. 16. 6, 9.

Sonne. But what if he be a wicked and vngodly Prince?

Allegiance must be performed to the vngodly Prince.

Father. Nabuchodonozor was so, and yet was Zedechiah grieuously punished, Ierusalem sacked, Israell miserably afflicted for rebelling against him.

Sonne. But what if the vngodly Prince commaund mee to doe that which is wicked and vngodly?

1. Tim. 1. 7. 2. Tim. 3. 6. Iude. 19. Math. 23. 15. 2. Peter. 1. 20. Psal. 119. 105. The vngodly Prince is not to be obayed in vngodlines Acts. 5. 29. But beware thou speakest not euill of God, and eatest not sweet Sowe.

Father. First be sure that thou bee'st not mis-led either by these whom Paul and Iude describe, nor by such to whom Christ himselfe doth denounce a woe, and then being assured of this, by the constant Harmonie, not priuate interpretation of that which thou oughtest to account a Lanterne vnto thy feet, and a light vnto thy pathes, Resolue with Saint Peter, wee ought rather to obey God then men.

Sonne. But if a man adorned with singuler vertues, honoured of the people, gracious in the Court, great in authoritie, deseruing

deseruing well of Prince and Countrey, beeing oppressed by a wicked king, the king though there bee manifest testimonie of most assured loyaltie, still persecuting him, may he not by his Princes perill, free himself from perill?

Father. Either neuer purified, or euill kept hath thy heart beene, who once durst think, much more propound such a question. The Essei, the wisest, and most vertuous Sect among the Iewes, affirme that the person of the Prince, is of the Subiects to be accounted sacred: the Ciuilians teach, that it is sacrilege to dispute of that which is done by the Prince, and dare anie dispute whether any men for any cause may offer so vnspeakeable outrage to that sacred person? Vpon my blessing, let not thy heart euer hereafter entertaine such a thought, nor thy eare heare, much lesse thy tongue speake such a worde. Yet for this time let thy selfe, & all with thy selfe, learne of Dauid, a man according to Gods owne heart. To whom better might it be done then to Saule, for who wicheder

Iosephus.

A aduice to the yong, yet fit for all.

Not Sauls wickednesse, not Dauids deserts nor any other motiue could seduce Dauid to indaunger Saul.

der then Saule? Saule wicked to God, whose expresse commandement by turning to the pray he transgressed. Not secret and hidden was his wickednes, but open and apparant, Samuel sharply reprooued him, God reiected him, and by a manifest signe shewed hee had reiected him, an euill spirit sent of the Lord vexed him. who might do it better then Dauid? Dauid deserued well of the people and Countrey, by slaying Goliah, the Philistine, the terrour of the whole Countrey, deserued well of Saul, not onely for this publike seruice to him, and his Countrey, but also for that other priuate, in easing him of the euill spirite. Who better then Dauid? hee was accepted in the sight of Saules seruants, all Iudah and Israel loued him, the verie women honoured him with Tenne Thousand for Saules one Thousand. Dauid no ordinarie subiect, Dauid was set ouer the men of warre, went in and out before the men of Israel and Iudah, fought the Lords battailes, was the Kings sonne in law, was annoynted King by Samuel, at the commandement of

1.Sam.15.3. 19.9.vers.

1.Sam.15.26. 27.28.

1.Sam.16.14.

1.Sam.17.24. 50.51.

1.Sam.19.5.

1.Sam.16.23.

1.Sam.18.5.

1.Sam.18.7.

1.Sam.18.27.

1.Sam.16.12.

God

God himselfe. And how was Dauid prouoked? not his wife alone taken awaye, but his life sought: not in woorde, but in deede: not by some light blow to giue him a scarre, but by a mortall wound to take away his life: and this by no enemie, but by his owne Soueraigne, by his owne Father in law. By his owne Soueraigne, by his owne Father in lawe, whome his owne hand saued from the open enemie, eased from the euill spirite, not by the bribed, or enforced seruice of so base a Cut-throat, but by the violence of the Kings owne hand. Not in a fray in the field, but by the throwing of a speare, when he was playing on the Harpe to ease Saule of the euill spirit. In perill he put him not once, in perill he put him often: his former seruice was forgot, the mediation of a Sonne, for a Sonne in lawe to a Father, would not serue: the daughter of the innocent Priests would not satisfie his bloudie minde: the time of absence (though time deuoureth all things) could not asswage his furie, his furie being so great, that Dauids sauing of his

1. Sam. 18. 10. 11.

1 Sam. 20. 32, 33.

1. Sam. 24. 5, 7.

his life, when he had him in the Caue, could not quench the flame of it, but his blood spared by Dauid, he still persisteth to seeke the blood of Dauid: so that he liuing Dauid was still in daunger to die, hee dead, in all apparence Dauid was sure to raigne; hee was againe closed into Dauids hand, Dauid need not touch him, Abishai desires but leaue that hee might smite him, smite him hee would but once to make him sure; not any mans blood but his alone need he shed, that this was done either in his presence or by his consent, who could make report since this was in the night? and that it might seeme that God himselfe fauored him in this Action, God sent a dead sleepe vpon them. If then thou wilt know Dauids minde in this matter, from his owne mouth heare his prohibition, his resolution, his question, and his prayer; his prohibition, Dauid will not onely not act it, but hee will not permit it: and therefore to Abishais offered seruice, there is this charge returned, Destroy him not. Question, if Abishai should take this for an ouer-sight, here is reason

1. Sam. 26. 8.

1 Sam. 26. 7.

1 Sam. 26. 12.

1 Sam. 26. 9, 10, 11.

His prohibition.

Verse. 9.

His Question.

son to satisfie him: Who can lay his hand on the Lords annoynted, and bee guiltlesse? No man so good, no Prince so bad, no cause so great, that can dispence with violence offred to ye Lords annoynted. His resolution testified by an oath, not by the mercie of God, which the desperate feele not, nor the Iustice of God, which the Libertine feareth not, nor the providence of God, wherupon most wicked men relie not, nor the Omni-presence of God, which the offenders remember not, but by the life of God, which the heauens abone vs, setting forth his glorie, the ayre about vs, dayly infected, and dayly purified, the sea aside vs, at his commaundement, staying her proude waues, the earth beneath vs, so huge a masse firmely fixed in the midst of the ayre, our soules and our selues (for wee are his generation) doe proclaime, by this life of God, doth he testifie his resolution, that where many thirst for reuenge, Dauid will take no reuenge, whereas many wicked children bee stoke of the father for a little wealth, Dauid woulde not the death of his father,

Ibidem.

Psa. 19. 1.

Iob. 38. 11.

Acts 17. 28.

1. Sam. 26. 10.

ther in lawe for the Crowne. Many a
man hath taken armes against his so-
ueraigne for his owne safetie: for his
owne safetie, David will not assaile his
Soueraigne, but taking Gods proui-
dence for his sheild, vsing praier for ar-
mour (saying in heart with Christ,
Shall I not drinke of the cup that my fa-
ther hath giuen me) saith the Lord shall
smite him, or his day shal come to dy, or
he shall discend into battaile & perish.
His prayer, (the Lord knoweth mine
infirmities, least iniurie moue mee,
ambition puffes mee, his inflexibilitie
driues mee, my owne safetie drawes
mee, opportunitie intice thee, sonne
friends intense me) the Lord keepe me
from laying mine hand upon the Lordes
annoyted. I will yet any man doe it
here ye, heare what he said to Abishai,
hereafter see what he did to the Amale-
kite, though the Amalekite brought
him the Crowne from Saule his
head, and the Wreaster from his arme.
After he had not clapt his handes for
ioy, but rent his cloathes for grooce, af-
ter hee had not reioiced and laughed,
but mourned and lamented, after he
had

Iohn.18.11,
1.Sam.26.10.
His resolution
1.Sam.26. 11
His Inuocation
2 Sam. 1. 10.
2Sam.1.11.12

had not feasted but fasted: (mindfull of that in the Psalme, Touch not mine annointed) he saith, How wast thou not afraid to put foorth thine hand to destroy the anoynted of the Lord? To kill a private man it is death, to kill a Prince it is more then death: to kill a man is death, because he is the Image of God: to kill a Prince, though it be euen Saul, it is more then death, for hee is the Lordes anoynted, he is Gods minister: If Dauid so reuenged the iniurie that was done to his Ambassador, vpon the king of Ammon, and all the Ammonites, will God suffer, will God suffer his Vice-gerent, in his owne presence, not to bee disfigured, but destroyed of a priuate person, especially of a Subiect? Is God blind that he cannot see it? Is he improuident that he doth not obserue it? Is he vnwitt that he will not, or not omnipotent, that hee cannot reuenge it? When any Traitor thinketh such a thought (considering with what a multitude of miracles God hath discouered them) his hand trembles, his head tremble, his bodie quake, his heart faile, and his soule faint: and yet

Psal.105.15. 2. Sam.1.14.

Gen.9.6.

Psal.105.15. 25. Sam. 1. 14. Rom.13.4. Dauids Iustice 2.Sam.10.4 & cap.12.30. 31.

And the diuine. Vengeance.

The Traitors terrour.

yet need not God worke any myracle, for euerie one that hath Dauids authoritie, if there heart bee as like Dauids heart, as Dauids heart was to Gods heart: will presently with Dauid (though it bee his Saule that is dead) both commaunde his execution, and giue this sentence, Thy blood bee vpon thine owne head, for thine owne mouth hath testified against thee, saying, I haue slaine the Lords anointed.

2. Sam. 15. 16. His reward to the Amalekite.

The punishments of the disloyall to Cæsar.

Some. Since the *haynousnesse* of the Crime of treason is apparant, may it please you to make the punishments of treason apparant.

Father. That there is punishment, it appeareth by that of the Apostle, they that resist, shall receiue to themselues Iudgement: of the greeuousnesse of the punishment, we may be assured by the haynousnes of the crime. And further, since the Lawe requireth, that Murthurers pay life for life, eye for eye, tooth for tooth, hand for hand, foote for foote,

The third Cable.

Rom. 13. 2.

Eccles. 21, 23, 24, 25.

burning

burning for burning, wound for wound, stripe for stripe, what woundes, what burntings is he to endure that is guiltie of this Crime? howe many feete, howe many handes, howe many eyes, howe many lines is he worthy to lose, who so offendeth those feete, of whom so many Thousand feete, those handes, of whome so many Thousand handes, those eyes of whom so many Thousand eyes, that life, whereon so many Thousand lines depend? Because hee hath not so many feete, so many handes, so many eyes, so many lines, therefore is he punished of God, and punished of man. Punished of man in his howse, punished in Lands, punished in Offices, punished in death, punished in buriall, punished in Name, and punished in Posteritie. Punished in house, for so was the house of Haman giuen to Queene Ester. Punished in Landes, so Siba having falsely accused Mephibosseth to Dauid, vntill the troth was knowne, had all that was Mephibosseths giuen him by Dauid. Punished in Offices, so Abiathar ye high Priest, though for his fidelitie to Dauid in all his afflictions

In house.

Esther. 8. 1.

In Landes.

2. Sam. 16. 3. 4.

In Offices.

fications, he had his life spared by Salomon, yet Salomon cast him out from being Priest vnto the Lord.

1. Kings. 2. 26. 27.

In bodie punished by imprisonment, by drawing.

Punished in body by imprisonment and tortures in life, after being drawn on a hurdle from prison to execution (to shewe how hee had beene drawne by brutish passions, and beastly affections) by death, and that not ordinarie, as an ordinarie Malefactor, but extraordinarie, as an extraordinarie Malefactor: a Theefe taking goods from any man is hanged, but because the Traitor offendeth no common member, but the head of the whole Estate, and in the head the whole estate, being drawen, is first hanged, (for I will omit the more exquisite punishments inflicted vpon Traitours in other Countries) his secrets (to shewe hee was most vnworthy to bee begotten, or to beget others) cut off and throwne into the fire before his face, his bellie ripped vp, his heart, the impure Vessell of pernitious Trecherie, rent out & thrown into the fire before his face, his bodie having harboured so wicked a heart, having beene the Cage of a rebellious spirite, as it was in the bodie politique beui-

By death extraordinarie.

ded, by Treason, from the head, and other members, so, now by the Axe, it is cut off from the head, and deuided into many quarters.

Sonne. How be they punished in buriall?

Father. In buriall, or rather by the defect of buriall, are they punished. Was it not a punishment, that was foretolde by Ieremie, of Iehoiakim the sonne of Iosiah, he shall be buried as an Asse is buried; Euen drawne and cast foorth without the walles of *Ierusalem*? But greater is the punishment of traitors in their buriall, then was that of Iehoiakim, Iehoiakims buriall was the buriall of an Asse, the Traitors buriall is worse then the buriall of an Asse: an Asse draweth without the gates of Ierusalem, and deuoured of dogs, or the beasts of y Field, is sone forgotten, but the Traitors bodie (though our mercifull Soueraigne dooth herein manie times shew great mercie) not drawne without the Gates, but fixed vpon the Gates of Ierusalem, is not deuoured of the beasts of the fields, and forgotten, but exposed to the eyes, and reserued in the memorie of men, that as his perni-

Ieremie. 22. 18. 19.

Iudgement in buriall.

tious attempts were an euill example to others, so his mangled and vnburied limbs might be a needfull and dreadfull caueat to others.

In name. *Sonne.* Wherein are they further punished?

Father. In name, a good name (saith the royall Preacher) is better then good ointment. A good name, saith he, is to be chosen aboue great riches, and louing fauour is aboue siluer and golde: but the name of the wicked (who is as wicked as Rebels and Traitors) shall rot: rot? Well were it for them if there name could so rot that it might vtterly bee extinguished, but being putrified, it giues a noysome sauor, so, that as that which Iacob said to Simeon and Leui, ye haue, Ye euery Traitors offspring may say of their Sire, Thou hast made me stinke among the inhabitants of the Land. What more odious smell to all true English hearts, then the vnsauorie memorie of Cade, Straw, Ket, Tarrie, and others of like deserts, though greater estates?

Gen. 34.30.

Sonne. Remaines there to the Rebell, any further punishment after death, but

in

in their *buriall*, and in their *name*?

Father. To the Rebell there remaineth further punishment, for though in England they put not to death euery one of the familie as they did in Persia, nor fine of the Traitors nearest kinsfolke as they did in Macedonia, yet euen among vs is the Traitour punished in his posteritie.

In posteritie. Esther. 16.18.

Sonne. Since *Kinges* are Gods *Ministers*, and are to read in the word of God all the dayes of their life, I greatly maruaile that they punish a Traytor in his posteritie, since God himselfe hath sayd, *the same soule that sinneth, it shall die, the sonne shall not beare the iniquitie of the Father, neither shall the Father beare the iniquitie of the Sonne, but the righteousnes of the righteous shalbe vppon him, and the wickednesse of the wicked shalbe vpon him-selfe.*

Rom. 13. Deut. 17.19. Obiec. against punishment in posteritie.

Ezeki. 18.20.

Father. My Sonne, as Pithagoras enioyned his Schollers to fiue yeares silence, that by hearing him and his more ancient Disciples they might know what and how to speake before they did speake, so the Scripture chargeth youth to be silent: the Apostle wil-

A caueat to youth.

leth vs to thinke others better then our selues, not rathe like many ignorants both in State, and Church, striuing to reproue that which they vnderstand not, but be thou most aduised in matters that be too high for thee, yet since I am perswaded thou speakest rather to haue instruction, then to vse reprehension, that thou mightest not, as in yeares, bee also in vnderstanding a Child, know that a man consisting of a bodie, which we haue from our Parents, and a Soule which is giuen vs immediately from God, is subiect both to Corporall or Temporall, and to Spirituall, and eternall punishments, of which spirituall and eternall punishments, thou art to vnderstand that of the Prophet, the same soule that sinneth it shall die, the Sonne shall not beare the iniquitie of the Father: but for Corporall and Temporall punishments, the God of Heauen and earth visiteth the iniquitie of the Father vpon the Children vnto the Third and Fourth generation, and indgeth the house of Ely for euer, because his Sonnes ranne into a slaunder, and he stayd them not. Thus

Cham

1 Cor. 14. 20.

Gen. 5. 3. Eccles. 12. 7.

Ob. answeared.

God punisheth in posteritie.

Exod. 20. 5.

1 Sam. 3. 13.

Cham in Chanaan, Ioab, and Gehezi, in their posteritie were punished: thus the blood of our Sauiour is vppon the Children of the Iewes vnto this day. Thus pray we in ꝟ church of England, that the Lord would not remember the sins of our Fore-fathers. And thus the Gods on earth haue punished Traitors in their Children and Childrens children. Thus Assuerus, because Haman desired to destroy Mordocheus the preseruer of the King, and innocent Ester the Partaker of the Kingdome, whom when hee had taken away, his minde was for to haue layd wait for the king, & by this meanes to translate the kingdome of the Persians, vnto them of Macedonia, was not onely (hauing béene the second to the King) hanged on a Tree of Fiftie Cubittes highe, but also his Tenne Sonnes and all his Familie were hanged. Though in detestation of Treason, this punishing of the Traitour euen with the death of his posteritie haue béene vsed, yet such is the clemencie of our English gouernment, that it sparing their liues, punisheth them onely in Lands,

Gen. 9. 25.
2. Sam. 3. 29.
2 Kings. 5. 27.
Math. 27. 25.

Howe the Church of England praieth that God would not remember the sinnes of our Fore-fathers.

Ester. 16. 13, 14.

The seueritie of Persia and Macedonia in this point.

And the clemencie of the English gouernment.

howses, goods, Offices, bloud, and honor. Oh my Sonne, since as the fish swimmeth with the streame, as the streame flowеth from the spring, as stones runne downe the hill, as the sap ascendeth frō the rot to ẏ brāches, so ẏ loue of parents descēdeth to their childrē: what father though he could not be moued (yet where is there one so senceлesse that is not moued) with ẏ losse of his houses, with the losse of lands, with the losse of his Offices, with the losse of his goodes, with the losse of his good name, with the losse of his libertie, with the losse of his life, by the imbowling & dismembring of his body, with the losse of Christian burial, by his vnchristian behauiour towards so Christian a Prince, yet what father bred of Tigers brood, and fed with milke of Wolues, can bee so stonie hearted, as not euer to keepe himselfe loyall to his Prince, and contrie, least hee vnnaturally & most trulstly, bring those iust punishments vpon his children, and childrens children, so inforcing them, if not to accurse, yet (euen when they are silent) to proclaime to all future ages their

ẏ auncestors

Yes

Fathers

be not

Traytours.

auncestors disloyall treacheries, and treacherous disloialties to their Prince and Country?

Sonne. Sir, I remember you diuided the punishments of Traitors into punishments inflicted vpon them by *man*, and punishments inflicted vpon them by *God*: remaineth there any more then these you haue already named?

Father. There remaine more then these. These are from God, but by the ministerie of men, and therefore I caled them punishmēts inflicted by men: I call the other Gods punishments, because they come immediately from God. The punishments that are to be inflicted by the ministerie of men, men by fauor, by policy, by power, sometime escape: but those that God himselfe immediately inflicteth with his owne hand, no man can escape; for, saith Salomon, there is no Wisdome, neither vnderstanding, nor counsell against the Lord: and these be External, Internall, or Eternall.

Iudgements from god and man vppon Traytors.

Prou. 21. 30. Si fera, tamen certa.

From god.

Sonne. So many before, and so many more?

I pray you what be the externall?

Externall.

Father.

Men.

2. Kinges 21. 24.

Ierem 27. 8.
Sword.
Famine.
Pestilence.
Leprosie.
Fierie Serpents.
Earth Swallowing.
Confederacy of vnreasonable and senceles creatures.
2 Sam. 18. 9.

Internall.

Father. Then may we say that God immediately punisheth Traitors externally, where either ordinarie means be extraordinarily stirred vp, as ẏ people of the land to punish those that conspired against king Amon: or by meanes which man cannot vse, so, for breuitie sake, to omit others, God himselfe by Ieremie denounceth, the nation and kingdome which will not serue the same Nabuchodonozor king of Babel, and will not put their neckes vnder the yoke of the king of Babel, The same Nation will I visite with the sword, and with the famine, and with the pestilence, vntill I haue wholy giuen them into his handes. so punished hee Miriam with leprosie as white as snow, ẏ murmuring Israelites, with the fierie Serpents, Corah, Dathan, and Abiram, with the earthes swallowing of them vp quicke, Absolon with his owne Mule to draw him, and his owne haire, and a great thicke Oke to hang him.

Sonne. How doth God punish them internally?

Father. Not to speake of other internall punishments, hee punisheth them

them in conſcience: A good conſcience is, ſaith Salomon, a continuall feaſt: but ſuch as will not obey for cõſcience ſake, ſuch as will not ſubmit themſelues for the Lordes ſake, are by the Lord depriued of this good, and tormẽted with an euill conſcience: and that this is a fearefull puniſhment, wee may learne of the Wiſeman: A fearefull thing is it, ſaith hee, when malice is cõdemned, by (which another ſaith, is more then a Thouſand witneſſes) her owne teſtimonie, and a conſcience that is touched, doth euer forecaſt cruell things. Theſe be thoſe furies whereof the Poets, thoſe accuſing thoughts whereof the Apoſtle, that neuer dying-worme, whereof the Euangelicall Prophet, and he whom the Euangelicall Prophet did foretell, that booke whereof S. Iohn ſaith, That it ſhall be opened when the earth and heauen flie away from his face that ſhall ſit on the great white throne. This, when they are abroade, though there be but the ſound of a leaf ſhaken, chaſeth them: this, whẽ they be within, maketh them flie though none purſueth them: this writing in their heart, like

Prou. 15. 15. Rom. 13. 5.

1 Pet. 2. 13.

Wiſd. 17. 10.

Rom. 2. 15.

Eſay. 66. 24. Mark. 9. 44, 46, 48.

Reuel. 20. 11, 12.

Leuit. 26. 36.

Prou. 28. 1.

Dan. 5. 5, 6. like the hand-writing (which Balthasar saw vpon the walles, when they are in the height of their pride, will cause their countenance to bee changed, their thoughts to bee troubled, the ioines of their loynes to bee loosed, and their knees to smite one against the other. This if they cut but the lap of the Princes garment, will touch them at the heart. This, if they offer violence to their Lord, will pricke them at the heart. This, as it did Cain for his brothers blood, will much more for their Lieges blood, make their owne hearts to thinke, and their owne mouthes to say, that their punishment is greater then they can beare, that their sinne is greater then can be forgiuen them. This, as it did Iudas, will make their soules to loath and abhorre their bribes receiued for their trecherie, and their handes to cast them downe, and their tongues to proclaime that they haue betraied innocent blood. This, will make their owne handes to hang them, though like Iudas they haue faith to worke Miracles, or like Achitophel they can giue counsail, as if one asked at the oracle

1. Sam. 24. 6.

Acts. 2. 37.

Gen. 4. 13.

Math. 27. 3, 4. 5.

Math. 27. 5. Luk. 10. 17. 2 Sam. 17. 23.

of

of God. Were there no other I would say with Iuuenall. 2. Sam. 16. 23.

—Cur tamen hos tu
Euasisse putes, quos diri conscia facti,
Mens habet attonitos, & surdo verbere cædit
Occultum, quatienti animo tortore flagellum?

Iuuenal.

How deem'st thou them *ac-quite*,
Whom *guiltie* minde of *fact* so foule (doth *frighte*:
And *scourge vn-scene* doth beate (with *vn-heard bloe*,
Their *hang-man* restlesse *Conscience*, (*biting* foe?

Sonne. *O hatefull treason:* how art thou enuironed with fearefull iudgements? *iudgement* in house and lands, *iudgement* in Offices, *iudgement* in *body*, *iudgement* in *buriall*, *iudgement* in *honour* and reputation, *iudgement* in *children*, *iudgements* powred vppon thy head, euen by the hand of God *eternally*, and this of *conscience*, *internally*. O most mightie and most mercifull God

Thus pray we all.

God, of thy infinite mercie, by thy infinite grace, bleſſe mee euermore from this ſinne, that I may be euermore bleſſed from the puniſhments of this ſinne.

Chriſoſtomes wiſh.

Father. As Chriſoſtome wiſhed, that men would dayly thinke of hell, and ſpeake of hell, that ſo by feare thereof, they might bee drawne from ſinne, ſo

The Authors wiſh.

I wiſh they would dayly thinke of, and dayly ſpeake of the iudgements which reſiſters and Rebelles do receiue, that ſo they might be driuē from treaſon: but the better to driue them from it, know there is another iudgement vpon traitours more greeuous then any of theſe, more greeuous then all of theſe.

Saume. Is it poſsible?

Eternall.

Father. If Lucifer for Rebellion fell from heauen, if Adam for diſobedience was caſt out of paradiſe, his whole poſteritie infected with originall ſinne, made ſubiect to death, became the children of wrath, then no maruell though ſedition bee ſuch a fruite of the fleſh, as whoſoeuer is guiltie of it, it hindreth him from the inheriting the kingdome

of

of God. If it seemed greeuous to Absolon lying in Ierusalem, not once in two yeeres to see the face of Dauid, O how greeuous shall it be for all Rebels, (dying without repentance) neyther to come into the new Ierusalem, nor to see the face of God for euer? if it be a grieuous thing to lie fettered in a prison, O how grieuous is it with the vngodly, (of whom Rebels be in the first ranke) to be turned into hell, and there to lie bound hand and foote? wouldest thou knowe the sharpnesse of whole paines? Christ telleth thee, they goe into fire: wouldest thou know the time they do last? he calleth it euerlasting: wouldest thou knowe the companie they shall haue? he telleth thee the diuell & his angels: wouldest thou haue it further expressed? assure thy selfe that as the ioyes of the godly, purchased by the obedience of the sonne of God, are such, as the eye of man hath not seene, nor the eare of man hath not heard, nor can enter into mans heart, so also be the paines and torments prepared for the the disobedient sonnes of men.

Gal 5.20, 21. 2 Sam. 14. 32.

Paine of losse.

Paine of sence, Acerbitie. Math. 25. 41.

Eternitie.

Societie.

Vnspeakable.

Seruo. The father of mercyes of his great

His wish to the English.

great mercie, keepe mee and all my countrey-men from this *crime*, and from these *paines*, &c.

The fourth Cable.

The reward of the loyall to Cesar.

Father. He is the minister of God to thy wealth: Doe well, so shalt thou haue prayse of the same. The rewards of loyaltie bee either generall to all, or particular to some: generall to all, tyte Daniell declareth somewhat darkely in the tree. Beholde I saw a tree in the middest of the earth, & the heigth thereof was great, a great tree and strong, and the heigth thereof reached to heauen, and the sight thereof vnto the ends of all the earth. The boughs thereof were faire, and the fruit thereof much, and in it was meate for all, it made a shadow vnder it, for the beasts of the field, and the fowles of heauen dwelt in the boughes thereof, and all flesh fed of it. Esay more plainely. That man shall be as a hiding place from the winde, and as a refuge for the tempest, and as riuers of waters in a drie place, and as the shadow of a great rocke in

Rom. 13.3.4.

Generall rewards of the Loyall.

Dan. 4.7.8.9.

Darkely shadowed.

Esay. 32. Plainely expresseth.

in a wearie land.

Wherefore, as Ieremy willed the Israelites, to seeke the prosperitie of the cities whether they were carried, so I beseech all true Englishmen, to seeke the prosperitie of Cæsar, vnder whom they are gouerned: & Ieremias reason may induce them, for in the peace thereof, they shall haue peace, in the prosperitie thereof, they shall haue prosperitie, in the glory thereof they shal haue glory. Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig-tree, from Dan, euen to Bersheba, all the dayes of Salomon: haue not England doone the like, from Barwick to saint Michaels Mount, all the dayes of Elizabeth? But if any man through diligence, stãdeth before Kings, not before the meaner sort of men, hee shal find that in the light of the Kings countenance is life, and his fauour is as a cloud of the latter raine. If I regard a house, I see it brought Mordecay from sitting at the Kings gate, to be placed ouer the house of treacherous Haman: If I respect outward shew: I see Ioseph in the second Char-

If Israell for her peace must seeke Ieremi. 29. the peace of Babel, Wil not England for her good seeke the good of Elizabeth?

That Salomon was to Israell, that Elizabeth is to England. Perticuler rewards for the loyall. Prou. 22. 24. Prou. 16. 15.

House. Ester. 2. 21, 8. 2,

Externall pompe. Gen. 41. 43.

ret of Egypt, and Mardocheus vpon the Kings horſe in royall apparrell, a crowne of gold on his head, Haman proclaiming before him in the ſtreetes of Shuſan, thus ſhall it be done to the man whom the King will honour, and Daniel in Babilon clothed in purple, and a chaine of golde about his necke. If eſtimation of the people, for it, Dauid was honoured with his Ten Thouſand: if fauour and frendſhip of the worthyeſt, this knit the ſoule of Ionathan eldeſt Sonne to the King, to the ſoule of Dauid: If alliance with the greateſt, this eſpouſed Ioſeph the priſoner to Aſenath daughter of Potipherah prieſt, or Prince of On, this brought Dauid the Shepheard to Michall Daughter of Saule King of Iſraell: If power and authoritie, this made Ioſeph 2. in Egypt, Mordecai 2. in Perſia, & Daniel 2. in Babilon: If good to our nation, this lift vp Mordecay to ỹ deliuerãce of his people from deſtruction: If the good of the Church of God, this, with the bleſſing of God vpon him, who aymed at ſo good an end, made Zorobabel gratious in the eyes of Darius: if a good name,

and

and eternall renowne (what more pretious then a good name, especially eternized?) This caused Mordecaies vertues, and Mordecaies magnificente to be celebrated in the Chronicles of Media and Persia, this, eternized them in the neuer-fayling word of the eternall God: If the good of our posteritie, (a dead man still seemeth to liue in his posteritie) Barzillaie when Dauid fled from Absolon prouided him of sustenance lying at Mahaynaim, and after Dauids victory, conducted him ouer Iordane, Dauid for this not onely offered to feed Barzillai with him in Ierusalem, and to doe for him whatsoeuer he would require of him, & when he would needs depart, blessed him, & kissed him, but also for his sake accepted of Chimham, and dealt royally with him in his life, but also in his death-bed, commanded Salomon to shew kindnes to the sonnes of Barzillai the Giliadite, and to let them be among them that eate at his table. O blessed loialtie blessing the loial not onely generally, with the common and publique, but also particularly, with the priuate good, good in possession,

Ester. 10. 2. 3.

Barzillai dutyfull, loyall.

Dauid.

good in estimation, good in authoritie, in honor, in fauour, in alliance, in name, in religion, in fame, in posteritie. O blessed loyalty! Is it not enough that thou blessest vs with so many fauours, but others for vs, not vs and others at this present, but others for vs hereafter? Barzillai was loyall to Dauid in his distresse, Dauid was gratefull to Barzillai, when he was deliuered from distresse, gratefull in life, gratefull in death, death makes men forget their owne children, their own selues, death and the panges of death, could not make Dauid to forget Barzillaies loyalty; death had power to end and cut off Dauids life, death had not power to end or cut off Dauids gratuity for Barzillaies loyalty; y^t both might remaine after death, euen at death, he charged his sonne to shew kindnes to Barzillaies sonne, to Barzillaies sonne: to Barzillaies sonne: and such kindnes, that they should eate with him at his table: Barzillai dead, Barzillaies loyalty, Dauid dead, Dauids gratuitie brightly shineth in their posteritie.

Gratefully.

Royall.

Both Immortall.

Sonne. Good father, you shewing Cæ-

sar to be set ouer me of *God*, my duety to *God* moued me to performe my duety to *Cæsar*: you shewing me of the haynousnes of the *crime* of disloyalty, my heart abhorred it, and I beseech God no disloyalty come into my heart, much lesse breake out of my *tongue* in speaking, or my *hand* in action: you shewing the iudgementes incident to the *disloyall*, if I had so little grace, and so little reason that nought else could, feare of them may keepe me from this *crime*: but now you shew the great benefits that arise out of *loyalty*, you haue inflamed my heart with a more feruent loue of the same.

Father. Let me then my sonne further inflame it. If Cæsar being ouer such a people as Salomon was, and as Paul was for all the Churches, cumbred with the care of them daily, or bee thy merits be not of ẏ moment, or there is not that opportunitie, to haue them knowen vnto Cæsar, & therfore Cæsar cānot say with Assuerus (though Cęsar be as boūtiful & royally grateful as Assurus) what honour, & dignitie hath beene

1 Kin. 3. 8.
2 Cor. 11. 28.
Ester. 6. 3.

giuen to Mordecai for this? Yet for the Publique good, (for which Curtius in Rome, Sampson in Israel, many in many nations sacrificed their lines) and in the publique, thy priuate good (though Cæsar should neuer heare if thou wert disloyall, and therefore could not punish thee) yet giue Cæsars to Cæsar, as the Lord Iesus saith for duties sake, and for righteousnes sake, as saint Paul saith, for conscience sake, as saint Peter saith, for the Lords sake, and the Lord whose reward is with him, who will come quickly, whose word shal not passe away, (though heauen and earth passe away, will reward thee, though man doe not, whose life is a vapour; whose flesh is grasse, whose rewards be temporarie) the Lord, I say, will reward thee, reward them, as else hee will punish thee Extremally, Internally, Eternally, Externally, (for our good Subiect is to bee a good man, our true Cæsarian to be a true Christian, other wise, if he get not out with Absolon, I suspect his going out with Adonias) & neither good man, nor good Subiect is he, who giueth

Luke. 17. 10.
Math. 3. 15.
Rom. 13. 5.
1. Pet. 2. 13.

Gods rewards of loyaltie.

neth not to God those thinges which be Gods, and for Gods ordinance to Cæsar those thinges which are Cæsars) Blessed shalt thou be in the Cittie, and blessed also in the field, blessed shall be the fruite of thy bodie, and the fruite of thy ground, and the fruite of thy Cattell, the encrease of thy Kine, and the flocks of thy Sheepe, blessed shall thy baskette be and thy dowe, blessed shalt thou be when thou commest in, and blessed also when thou goest out.

Externall Deut. 28. 3. 4. 5. 6.

Some. How internally?

Father. What greater blessing then the soules banquet, then the soules continuall banquet? a good conscience saith Salomon, is a continuall Feast, what mellodie to that swæte harmonie of exculling thoughtes, what comfort to that most comfortable assurance that the opening of the Booke will shewe, that our names are written in Heauen? when others wringe their handes for greefe, this will make thee clappe thy handes for ioye, when others tremble thou shalt triumph: This maketh thee to sleepe quietly, to wake cheerefully, to bee alone without feare, and with

Internall Prou. 15. 15.

Rom. 2. 15. Rom. 8. 16. Reuel. 20. 12. Luke 10. 20.

others without distrust, in thy affaires confident, in thy recreation comfortable: If Rebels be behinde thee, and before thee, as ye Ammonits & the Aramites were before Ioab, and behinde him, yet thou wouldest resolue with Ioab, bee strong, and let vs bee valiant for our people, and for the Cities of our God, and let the Lord doe that which is good in his eyes.

2. Sam. 10. 9, 12.

Sonne. And how eternally?

Father. Eternally, when after all thy loyaltie to thy Soueraigne Prince, the Soueraigne of all Princes shall aduance thee into the holy Citie nowe Ierusalem: was it not sayd of thee by the Psalmist, verie excellent things are spoken of thee thou Cittie of God? hath not the diuine Ægle, the Ægle of diuines, saide of thee, that thou art pure gould like vnto cleare glasse? of thy streete, that it is pure gould as shining glasse? of thy shining, that it is like vnto a stone most pretious, as a Iasper stone cleare as Christall? of the foundations of thy wall, that they are garnished with all manner of pretious stones? of thy twelue gates, that they are twelue pearles? of

Eternall.

Reuel. 21. 10.

Psal. 87. 3.
Reuel. 21. 10.
Matter. 18.
Streete. 21.
Splendor. 11.

Foundations of the Wall. 19.

Gates. 12, and 21.

euery gate, that it is of one pearle? of the keepers of the twelue gates, that they are twelue Angels? of thy light, that it is the glory of God & the lambe? of thy Temple, that the Lord God Almightie, & the Lambe are thy Temple? of the puritie of the Inhabitants, that there shall enter into thee, no vncleane thinge, neither whatsoeuer worketh abhomination, or lyes? of thy recordes, that they bee the Booke of life? of thy water, that it is not that *aqua vita*, or *aqua Celestis*, that is vsed on earth for bodies, but for soules it is a pure Riuer of water of life, cleare as Christall, proceeding out of the throne of God, and of the Lambe? the soules of them that drinke of this shall liue for euer: Of thy tree being in the middest of thy streete, and of either side of thy Riuer, that is is the tree of life? that it beareth 12 maner of fruits? that it giueth fruit euery moneth? that the leaues thereof serue to heale the Nations with? of thy immunities, that there shalbe no more curse, no night, no need of candle, nor light of the Sun? of the estate of thy inhabitants, that they shall liue and raigne for euermore?

Porters. 12.

Light. 23.

Temple. 22.

Puritie of Inhabitants. 21. 27.

Recordes. 20. 12.

Water. 22. 1.

Tree. 2.

Fruite. ibidem.

Immunities. 3. 5.

Estate. 5.

Remem-

Remember my son, who is the founder of Cæsar, whose ordinance they resist that resist Cæsar, the iudgemets they receyue that resist Cæsar, the rewards of them that obey Cæsar. God in Cæsar. For as Moses saith to Israel, so I say to thée, and in thée to England; I call heauen and earth to record this day against you, that I haue set before you death and life, blessing and cursing, therefore chuse life, that thou and thy seede may liue, and with Ieremie, But if you will not heare this, my soule shall weepe in secrete for your pride, and mine eye shall weepe and drop downe teares.

The Author

His contestation, to *England*. Deut. 30, 19.

Sonne. Deare Father, neither shall heauen nor earth, by the grace of the *Almightie*, beare record against me, neither shall your *soule* weepe in secret, nor your *eyes* drop downe *teares*, for my *Disobedience*, either in *Thought*, *Worde*, or *Deede*: for more doe not the foure winds purifie the aire, then these foure propositions haue purified my heart, and I hope that that holy spirit, which came downe from heauen with a mightie and rushing wind, will enable me to holde my course a-

His protestation. Ierem. 13. 17. Acts. 2. 2.

gainst

gainſt the *wind*, and *tide* of all *traitors*, and therfore as you diuided the breach of allegiance, into *Thought*, *Word*, and *Deede*, ſo I pray you ſhew me ſome branches of allegiance, that I may the more certainly ſee what I owe to *Caſar*.

Father. My ſonne, for thy memories ſake, vnderſtand, that as there were ſixe ſteppes to the throne of Salomon: ſo there be ſixe partes of thy dutie to Cæſar.

Sixe branches of allegiance. 2 Chro. 9. 18.

Sonne. Howe I pray you, ſhall I knowe them?

Father. Seeſt thou the ſworde in her hande, or caried before her: the Crowne of pure golde vpon her head: the Scepter of righteouſneſſe which ſhe doth ſway: the magnificent throne whereon ſhe doth ſit: her perſon which is the miniſter of God for thy wealth, and the Lord by whom the kingdome came vnto her?

Rom. 13. 4. Pſal. 21. 3. Pſal. 45. 6. 2. Chron. 9. 17. Rom. 13. 4. 1 King. 2. 15.

Sonne. Bleſſed be God I doe ſee them, and God long ſo bleſſe me, that long I may ſee them.

Father. The ſworde exacteth feare: the Crowne importeth honour: the

Feare. Honour.

Scepter

Obedience. Tribute. Defence. Prayer.

Scepter requireth obediēce, the throne deserueth tribute, the person meriteth defence, & the Lord commandeth praier. *Sonne.* First, I beseech you instruct me in the first.

Feare.

Feare of princes taught both in Humanitie and Diuinitie.

Prou. 24. 21.

Father, Feare is to be giuen to Cæsar, so teacheth humanitie, so teacheth diuinitie. For humanitie, Periander hee saith, Feare Princes. For Diuinitie, Salomon he saith, *Feare* the Lord and the King. If I be a master, doth God say where is my feare? If I be a maister, may the King say, Where is my feare? Be ye afrayed of the sword, saith Iob, for ẏ sword will be auenged of wickednesse. Would any priuate man strike mens hearts with feare? Let him know that God hath not giuen the sword of Princes to priuate men. Concerning these, he said in the law Thou shalt not kill, hee decreed before the law, Who so sheddeth mans bloud, by man shall his bloud be shed, affirmed in the Gospell, All that take the sword, shall perish with the sword, confirmed in the Reuelation, If any man kill with a sword, hee must be killed by a sword: but of euerie one of those he saith by the Apostle, He is

Malach. 1. 6. Feare due to Cæsar, as to a Father, Iob. 19. 29. as to an auenger of wickednesse. God distinguisheth betweene priuate persons,

Exod. 20. 13. Gen. 9. 6. Math. 26. 52. Reuel. 13. 10.

is the minister of god to take vengeáce on him that doth euil. Is he only for a shew? No, saith Salomo, the wrath of the King is as the messengers of death: and again, the kings wrath is like the roring of a Lion: No, saith *Paul*, he beareth not the sword for nought. Hence may it be that Salomon affirmeth of the seditions that their destruction shal rise sodainely. Therefore with Salomon aduertise thee, to take heede to the mouth of the *King*. If thou wilt haue another reason added to the former, he saith, where the worde of the king is, there is power: If thou wilt know how great power, the second of those Squires of the bodie making Orations before Darius and his Nobles telleth thee, though men rule by land, and sea, and ouer all things in them, yet is the king greater, for he ruleth all things, and is Lord of them. If hee bid them make Warre one against another, they doe it: If he send them against the enemies, they goe, and breake downe mountaines, and walls, and Towers, they kill and are killed, and doe not passe the commaundement of the king: If he bid kill, they kill:

If

Rom. 31, 4. and the Prince.
Prou. 16. 14.
Prou. 19. 12.

The sword not for a bare shew.

Sodaine is the destruction of the seditious.
Prou. 24. 22.

To what we must take heede.

Eccles. 8. 2, 4.

The greatnes of the Kings power.

1 Esdr. 4. 3, 4, 5, 6, 7, 8, 9.

if he say spare, they spare: if he bid smite, they smite: if he bid them make desolate, they make desolate: If he bid build, they build: If he bid cut of, they cut of. Feare the sword of Cęsar, the drawē swoꝛd of Cęsar, ỹ powerful dꝛawen swoꝛd of Cęsar. But especially (foꝛ a wise man saith Salomon feareth and departeth from euil, but a foole rageth, and is careleſſe) feare to commit euill, feare the bꝛeach of the lawes of the land, feare the bꝛeach of the lawe of God. feare the bꝛeach of the lawes of the land, foꝛ the king of the land will take vengeance of the transgressions of the lawes of the land. Feare the bꝛeach of the lawes of God, foꝛ the King of the land, being the Minister of God, will take vengeance on them that transgresse the lawe of God. This feare carieth one eie of the Subiect vpon the Pꝛinces sword, that he neuer pꝛouoke it: the other eye vpon the offence, that he neuer commit it: he feareth blame, as much as paine: reproach, as much as torment: dishonor as much as death. So the young men fearing to be seene, (where and when they should not) when

Prou. 14. 16. A difference of the wise man and the foole.

Cæsar punisheth the transgressor of the lawes of the land.

Cæsar punisheth the trāsgressor of the lawes of God.

Rom. 13. Wherefore and to what end this feare beareth the eyes of subiects.

What the vertuous subiect feareth.

Iob. 29. 8.

when they sawe Iob, hid themselues. This feare, as the Porters keepe Traytours out of the Princes Courte, keepeth treacherie out of the Subiectes heartes. This feare, as ballast preserueth the shippe from being ouerblowen of the winde, keepeth the soule of the Subiect that shee be not ouerthrowen by others flatterie, or her owne presumption. This feare, as a bridle, curbes vs from all disobedience. This feare, as a naile fixeth vs firme in our dueties. This feare, as the woman in the Reuelation with the two winges, flewe from the Dragon, with her two eies flyeth from all Rebellion the seede of the Dragon. This feare as Esther with her two maides comming into the presence of Assuerus, was gratiously entertayned, with these two eyes comes into the seruice and fauour of her Soueraigne. This feare giue to Cæsar, to Cesar thou owest this feare.

Sonne. The God of heauen imprint this *feare*, in my *heart*. But to this feare am I to adioyne *honour*?

Father.

This feare is a porter of the heart.
The ballast of the soule.
The bridle of the affections
The naile that fasteneth vs in our duties.
Reuel. 12. 14.
The two eyes of this feare be two wings wherewith we flie from Rebellion.
Hest. 15. 5. 6. 7. 11.
The two waiting women wherewith a subiects mind endued is prepared to the seruice and fauour of his Soueraigne.
Rom. 13. 7.

Honour.

1. Cor. 15. 41.

Father. If as among the Elements the fire is most excellent: If as among the creatures on earth, man is most excellent: If as among the starres of heauen, one starre differeth from another starre in glorie: So Cæsar (amongest men) by the finger of God is made most excellent: Who will not (since honour is as the Philosopher sayth, a testimonie of excellencie) giue honour to Cæsar, least they beare false witnes not against their neighbor, not against Cæsar, but against God who hath exalted Cæsar: least they breake the Canon of the Apostle, Giue honour to whom ye owe honour: least they be vniust, not giuing to euerie man his dutie: least they transgresse Gods owne cõmandement: least, as Ieremie complained of the Iewes, They reuerenced not the face of the Priestes, some other complaine of the English, they reuerenced not the face of the Prince? The Priest is a figure of Christ, the King is the figure of God. If Nabuchodonozor setting vp a deade Image, preuailed with his vngodly subiects at the sound of musicall Instruments, to worship it with

Honor are we to giue to Cæsar, least we beare false witnesse.

Least wee breake the Canon of the Apostle. Rom. 13. 7.

Least wee bee vniust.

Least wee transgresse Gods Commandements. Exod. 20. 12. Lamen. 4. 16.

Least we giue iuste occasion of complaint against our Nation.

Dan. 3. 1. 7.

If thy honour forbidden of God, shall the Iehouah setting vp, not a dead, but (as Menander calleth the King) his liuing Image, preuaile with all his godly Subiects at the sweete harmonie of the sacred Scripture, sounding out with Saint *Peter*, Honour the King, to giue him that honour which hee hath commaunded? Will you see whereunto the Philosopher compareth a King? will you see what titles God giueth a King? The Philosopher compareth a King to a Father, to a Phisition, to a Pylot, to a Sheepheard. If I be a Father, saith God, where is mine honour? If I be a *Father*, may the king say, where is mine houour? Honour Cæsar as a Phisition: The Phisitian deliuering the bodie of man from euill humours, and noysome diseases, restoreth it to health; Cæsar deliuereth the body of the estate from euill humours, from daungerous diseases, preserueth the sacred Cleargie, the honorable Nobilitie, the well meaning Communaltie, in perfect health. Cæsar is not onely a politicall, but also a corporall, and that not a Physicall, but (that you in Cæsar may

Shall not God rather preuaile with his Seruants, then Nabuchodonozor with his Subiects?

What the harmonie of the Scripture foundeth.

1 Pet. 2. 17.

The Philosopher and the Scripture teacheth vs to honour Cæsar.

The Philosopher compareth a king to a Father, to a Phisition, to a Pilot, to a Shepheard.

Malach. 1. 6

Cæsar is to be honoured as a Father.

Eccus. 38. 1. to be honoured as a Phisition.

Our Cæsar is a Phisition politicall, and

Metaphysical,

may see an extraordinarie stampe of the finger of God) a Metaphysicall physitian, curing that euill, which to the skilfullest Chirurgions is incurable, which one rarely skilfull in that science, first not beleeuing, but afterwards with his owne eyes often seeing, he is with the Wise-man readie to say, Neither hearbe nor plaister healed them. Wherefore as Pharaoh said of Ioseph expounding his dreame, Can wee finde such a man: So we seeing her most excellent Maiestie by the myraculous gift of God healing this disease, Can wee finde such a woman as this, in whom is the spirite of God? Honour her as a skilfull Pylot, who notwithstanding tempests by winds from beyond the Alpes, and Pyrenæan Mountaines, notwithstanding the waues of the Sea haue beene lift vp to heauen, an inuincible Armada out of Castile, Portugall, Biscaie, Andolusia Arragon, Scicilia, Naples, Sardinia, the Baleares, the Canaries, the Treceras, the Indias, with assistance of Rome, Florence, Genua, Malta, and others deuoted to the Spanish when peace

Wisd. 16. 12.

Gen. 41. 38. To be honored as a skilfull Pilot. An. Dom. 1588. By the conduct of the right honorable Charles Lord Howard (now Earle of Nottingham) Lord high Admirall of England.

was

was pretended, came against vs: Notwithstanding the dreadfull rocks, dangerous gulfes, deuowring sands, horrible swallowing whirle-pooles vpon our owne coastes, doth so still guide vs in a calme, that admiring and amazed wee may say, what man, what woman, what woman more excellent than any man, so, to the worlds admiration protected, directed, and blessed of the Almightie, that windes and seas doe so obey her, that rockes, that shelfes, that syrts, that gulfes, that whirle-pooles cannot annoy her? Haue not the sheepe a respective regard of the shepheard? That flocke for keeping whereof euer since the great shepheard (for whom she was sometime *tanquam ouis*, of whom she shall receiue an incorruptible Crowne of glory) hath giuen her a hooke, she hath by most vigilant shepheards made vs rest in greene pastures, and leadeth vs by (though many a vassall of Babylon haue endeauoured to cut them off from our Bethulia) the waters of comfort. Will you see what titles God giueth to a *King*? the title of Father, of Lord, of Gods Minister,

This the present age admireth, & posteritie will celebrate.

As a good Shepheard.

The great Shepheard who redeemed vs by his crosse, & will crowne her with an incorruptible Crowne, hath brought her from being a Sheepe to the slaughter, to be a Shepheard for our saluation. psal. 23. 2. Iudith. 7. 8, 12, 31, 14.

Howe the Scripture teacheth vs to honor Cæsar.

ster, of comforter, of annointed of God, yea all the titles of honour in Heauen and Earth. God, and man hauing so honoured Cæsar, let all our people honour Cæsar, as all the people with ioy and musicall instruments honoured Salomon. Let all Generals of armies, so honour her, that all be done to her honour, as Ioab fighting against Rabbah of the children of Ammon, and being readie to take the Citie of waters, sent to Dauid to come in person, that Dauid, not Ioab might haue the honour. Let her be honoured with great regard in accesse to her presence euen of the neareſt and deareſt vnto her, as Esther being in her royall apparell, stood in the Court of the Pallace vntill the King held out the golden Scepter. Let her be honoured in her presence, with most humble gesture euen of the Ministers of the eternal God, as Nathan the Prophet being come vnto the King, made obeisance before the King vpon his face to the ground. Let her be honoured with gratefull acknowledging of the Lord his vnspeakable blessinge: and therefore as Ioachim the high Priest, and

The people ioyfully. 1 Kinges. 1. 39, 48.

Men of warre in the actions most respectfully. 2 Sam. 12. 27, 28.

The greatest in acces most carefully. Ester. 5. 1, 2.

In presence euen the Ministers of God most humbly, 1 Kings. 1. 23.

and the auncients of the children of Israel said to Iudeth, for the benefits that God by her had shewed to the children of Israel, let the Reuerend Fathers of the Church, and the truely honourable Nobilitie of England say of Elizabeth for ỹ benefits which God by her most excellent Maiestie hath shewed to England, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our Nation: thou hast done all these things by thine hand: thou hast done much good to *Israel*, and God is pleased therewith, blessed be thou of the Almightie Lord for euermore, and let all the people say, So be it.

In acknowledging gods blessings vpon vs, all generallye are to honour Cæsar.

Iudith. 15. 8, 9, 10.

Sonne. Finding that your instruction for these two, haue prepared my mind to receiue the rest, I desire to know the rest of my dueties to Cæsar.

Feare, and honour prepare vs to other duties.

Father. Of them the next is Obedience, which, since it is vniust, to require of inferiours, as the husband of the Wife, the Father of the sonne, the Maister of the seruant, and not to giue it to the Superiour, euery Subiect to his Soueraigne: since that is true in the

Obedience. Not to obey Cesar, our owne practise teach vs to be vniust. Aristot. in his Oeconom.

Diligent obedience, the path to preferment.

Obedience of Subiects, the felicitie of the estate.

Sophocles in Antig.

Then disobedience no greater euill

Matt.12.25.

Disobedience ruinateth an estate.

Titus 3.1.

Paule giueth a memorandū to teach obedience.

1.Pet.2.14.

Peter commādeth not only to obey the king, but for the kings sake the officers of the king.

Examples of obedience in the beasts.

Insecta, be the flies & worms such as bee diuided in their bodies as the

estate, which Aristole auoucheth in a family, by how much the more diligently any obey, so much the greater fauour they finde: since that, as he saith, the obedience of the Citizens, is the felicitie of the Citie, since that then their disobedience, as saith that Philosopher, and with him the tragicke Poet, there is no greater euill: Since that with it a house (saith Christ) cannot stand, & a Kingdome come to naught: Since that Paule for this duety would haue a *Memorandum*, since Peter would haue vs performe this not only to the King, but also to such as are sent of the King, let vs all giue all obedience to Cesar. But doe examples preuaile more then reason? The whole worlde swarmeth with examples of obedience. If among the insecta the Bees obey their King: If among the beasts of the field, the Flockes follow their chiefe, and the heards their head: If amōg ỳ foules of the ayre, the Cranes, when he that watcheth ouer them calleth, they come, when he flieth they follow: If among men, the seruant obey his Maister, the sonne his Father, the Wife her Husband:

If

If in man, the bodie obayeth the soule: If all the spheares of Heauen notwithstanding their proper and peculiar motions, be circumuolued by the first moueable: If the Angels, which excell in strength bee obedient to the Commaundementes of God: If the Sonne of God (who could haue had moze then twelue Legions of Angels) perfozmed obedience, obedience comming into the world, Obedience being in the world, Obedience going out of the world: comming into the wozld, I came downe from Heauen not to doe mine owne will, but his which hath sent me: being in the wozld my meate is that I may doe the will of him that sent me, and finish his worke: going out of the wozld, when his soule was verie heauie, euen vnto the death, when his sweate was like droppes of bloud, trickling downe to the ground when his praier was once, and againe, and againe: Oh my father, if it be possible let this cup passe from me, neuertheless not as I will, but as thou wilt: Obedience of the law, by fulfilling it, Obedience of the crosse, by suffering it. Being com-

Bee, the wasp, the Emot, or Pis-mier, and such like.
In the fowles.
In all Estates.
In man.
In the celestiall spheres.
In the Angels.
Psal.103.20.
In the sonne of God.
Matth.26.53.
In his cõming into the worlde.
In his being in the world.
In his going out of the world.
Iohn.6.38.
Iohn.4.34.
Matth.26.38
In his agonie manifested by his sweate and his praier.
Luk.22.44.
Matth.26.39. 42 44.
Obedience actiue and passiue.

The ende of these examples.

Obey Cæsar readyly, sincerely, generally.

compassed with such a cloud of examples, let vs cast off all impediments, and obey all that Cæsar commaunds vs. Let vs obey Cæsar readylie, obey syncerely, obey generally, obey earnestly. Obey readily, Dauid did but say to Ahimelech, and Abishai, who will go downe with me? and Abishai, said presently Dauid, I will goe downe with thee. Obey syncerely, for that which Saint Paule saith to seruants, I may well say to subiects, be obedient to them not with eye seruice as men pleasures, but in singlenes of heart fearing God. Obey generally, not what likes vs, but what pleaseth Cæsar to commaund vs: for that which the Reubenites, and others said to Iosua, we must say to *Cæsar*, all that thou hast commaunded vs we will doe, and whether soeuer thou sendest vs, wee will goe. Obey earnestly, as Iacob professed, hee hath serued Laban with all his might: and as Paule saith of Christ, hee became obedient vnto the death. To Cæsar giue this obedience, this obedience thou owest to Cæsar.

1 Sam. 26.6.

Col. 3. 22.

Iosua. 1. 16.

Earnestly.

Gen. 31. 6.

philip. 2. 8.

Sonne.

Sonne. Is not *tribute* to the *throne* of *Cæsar*, the next *dutie* which I owe to *Cæsar*?

Tribute.

Father. When I consider that manie times Cęsars eye lids doe not slumber, that our eyes may safely sleepe: that Cæsars swordecutteth off theeues, that Subiects may enioy their goods: that Cęsars Scepter curbeth Adulterers, that wee may kęepe our wiues, our daughters, our maidens in chastity: that Cæsars gouernment is our safe-conduct to passe the high wayes, wide heathes, thicke woods, wilde mountaines without danger, either to our purses, from theeus, or our liues from Cut-throats: that Cæsars royall Nauie at Sea, and mightie Forces to Cęsars great expences, sometimes at home, sometimes abroad, beat of the Enemie from inuading our Land, wasting our Countrey, spoyling our goods, rifling our Treasure, burning our houses, sacking our Cities, deflouring our Daughters, forcing our wiues, dashing out the braines of our tender Babes, tormenting our selues with cruell death, taking away from vs the worde of God, which as

Benefits from Cęsar.

Elies

1.Salm.4.22. Elies daughter in law said of the taking of the Arke of God, would be the

Mat,12.34. departure of glorie from Israel: my tongue cannot but out of the abounDance of my heart speake of the Soueraigne minister of God among vs, as

Equitie. Saint Paule hath before spoken from

1.Cor.9.7.8. God himselfe for the ministers of his Church, VVho goeth a warfare at anie time at his owne cost? who planteth a Vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? If

Psal.16.12. Dauid entering into a serious consideration of Gods benefits bestowed vpon him, breaketh out into this question; VVhat shall I render vnto the Lord

Others gratuitie. for all his benefites towards me? If the Israelites so soone as Iosua had diuided vnto them the Cities which the Lord had giuen them, presently gaue Iosua

Ios.19.49,50. an inheritance, a Citie for an inheritance, a Citie which himselfe woulde

Eccles.1.7. craue, euen Timnah-serah in mount Ephraim: If riuers goe out of the place whence they returne and goe: if the earth receyuing seed, returneth a crop: O my sonne, are our hearts like to Dauids

uids heart, are not the Englisſh moze vnthankfull then the Iſraelites, moze vnnaturall then the waters, moze vngratefull then the earth, If in conſideration of theſe infinite benefits, which they dayly receyue from Cęſars throne, they be not euer moſt willing, and that with chearefulneſſe (foz as God, ſo ſurely Gods Vicegerent loueth a chearfull giuer) to returne tribute, which Cicero calleth the ſinewes of war, which Vlpianus calleth the ſinewes of the common wealth, without which there was neuer, that any part of the Scripture can ſhew, any well ozdered ſtate, as a pledge of our thankfull hearts to the throne of Cæſar? If thou wilt ſee what is commaunded, the bleſſed Apoſtle he ſayth, Giue to all men their dutie, tribute to whom ye owe tribute, and that yee may know to whom ye owe it, of this eſpecially (I call to witneſſe, S. Mathew, Saint Marke, and Saint Luke) the Lozd Ieſus ſaith, Giue to Cęſar thoſe things which be Cęſars: Is any ſo wicked to detaine this? To take from a priuate man it is theft, to take from the church it is ſacriledge, to take, oz detaine

2. Cor. 9. 7.

Neceſsitie of tribute.

The will of God. Rom. 13. 7. Expreſſed in his word.

Mat. 22. 21. Mark. 12. 17. Luke 20. 25.

The greatnes of their offence.

Prou. 28. 24. who detain it.

detaine from the Prince, it is *peculatus*, robbing of the common treasure, the common treasure to bee imployed to common good. He saith Salomon that robbeth his Father and mother, and saith it is no transgression, is the companion of a man that destroyeth: He, may any man say, that detaineth tribute, or other duties from Cæsar, being the father or mother of his Countrey, and saith it is no transgression, is the companion of a man that destroyeth his Countrey. Are we so vnreasonable that without examples we yeld not to reason? Before there was any king in Israel to take tribute, the Lord himselfe tooke a tribute: when they had kings, the flowers of all their kings, had for their tribute a peculier Office: Dauid the paterne of deuotion, ouer the tribute set Adoram: Salomon the myrror of VViſdome, placed ouer the tribute, Adoniram: when they were vnder the kings of the Gentiles, there were amongst the people of God, that vpon their landes, and their vineyards, borrowed money for the kings tribute. When the blessed virgin was verie great by the holie Ghost,

Examples of God.

Exod 30. 14.

Dauid.

2 Sam. 20. 24.
1 Kings. 4. 6.
Salomon requiring it.
Examples of the people of God.
Nehemiah. 5. 4.

Of the blessed Virgin.

Ghost, with the Sauiour of our soules, in the depth of winter thee tranailed from Nazareth in Galile, to Bethlem in Iudah, to perfoꝛme this dutie to the vnder Officers of a Lieutenant to an heathen prince. When the sonne of God conuersing with the sonnes of men, Peter was asked if he paid not tribute, he taking tribute of an vnreasonable creature, that tribute foꝛ him and peter might be paid, bound all the reasonable men, though they doe it with their great difficultie, to perfoꝛme this dutie to Cæsar. Wherefoꝛe I conclude this poynt with Sainte Ambrose, *Si censum filius Dei soluit, quis tu tantus es qui non putas esse soluendum?* If the sonne of God paid *tribute* or *subsidie*, who so *great a man* art thou, which thinkest it not to be paid?

Luc. 2. 4, 5, 6.

Math. 17. 24, 25, 26, 27.

Of the Sonne of God paying it, though to paye it wrought a miracle, may mooue euery one to the perfourmance of this dutie.

Sonne. Before you enter into your speech of *defence*, I desire to heare some *incouragement* to this dutie.

Defence.

Father. To encourage vs in this dutie (wherein whoso through dastardie, oꝛ any other vile respect fayleth, I wish him banished either into Italie, whose glozie the auncient Romanes condem-

Punishments of Dastardie amongest the Romanes.

condemned such wretches neuer to eat their meat but standing, and hereunto bound them by oath: or to the Transiluanians, whose predecessours the Daci inioyned them seruile subiection to their owne wiues, and to sleepe with their heades euer towardes the beddes feete: Or to that part of Greece where sometime dwelt the Spartanes, who ordayned that their cloathes should be rent, their Beardes euer halfe cut, permitted euerie man to strike them without penaltie, but accompted it a great disgrace to match in their stocke?

Transiluanians.

Those of that countrey of Dacia.

Spartans.

To encourage vs to this dutie, let vs consider her Maiesties confidence in God, Gods encouragement to her Maiestie, the confusion of her enemies, the thankesgiuing befitting England. Her Maiesties confidence in God, The Lord is my rock and my fortresse, and he that deliuereth me: God is my strength, and in him will I trust, my Shield and the horne of my saluation, my high tower, my refuge, my Sauiour, thou hast saued me from violence.

Incouragements to this dutie.

2 Sam. 22. 2. 3

1. Cęsars confidence in God.

Gods encouragement to her Maiestie,

ieſtie, Be ſtrong, and of a good courage: The confuſion of her foes, whither forraine inuading her Dominions, or conſpiring at home, but confounded from heauen: That as, Heliodorus told the King Seleucus of the Temple, they may tell their Spaniſh and Italian founders of her Maieſtie, If thou haſt any enemie or Traitour, ſende him thither, and thou ſhalt receiue him wel ſcourged, if he eſcape with his life: For in that place no doubt is a ſpeciall power of God, for he that dwelleth in heauen hath his eye on that place, and defendeth it, and he beateth and deſtroyeth them that come to hurt it. The thankeſgiuing of Iſrael, now well befitteth England, If the Lord himſelfe had not beene on our ſide, may *Iſrael* now ſay, if the Lord had not beene on our ſide, when men roſe vp againſt vs, they then had ſwallowed vs vp quicke, when their wrath was kindled againſt vs: the waters had drowned vs, and the ſtreame had gone ouer our ſoule: then had the ſwelling waters gone ouer our ſoule: praiſed be the Lord which hath not giuen vs a praie vnto their teeth, our ſoule is eſcaped as a bird

Gods incouragement to Cæſar. Ioſua. 1. 6.

The confuſion of Cæſars foes.

2. Mac. 3. 38. 39.

The thankeſgiuing now befitting England.

Pſal. 124.

a bird out of the snare of the Fowler, the snare is broken, & weare deliuered, our helpe is in the name of the Lord which hath made heauen & earth. Therefore I speak not to the alone, but as the true louer of soules, saith, I charge you O daughters of *Ierusalem* by the Roes & by the Hindes of the field, that you stirre not vp nor waken my loue vntill she please: so I charge you (my duety to my God, my duety to his Church, my duty to my Soueraigne, together with my desire of the safety of your selues, and the saluation of your soules enforceth me this to charge you) I charge you O sonnes & daughters of the supernal *Ierusalem*, by the ioyes of Heauen, as euer you would enioy them: by the paines of Hell, as euer you would auoide them: by the pretious bloud of the Sonne of God, as euer therein you would be washed from your sinnes, by the blessed fauour of the eternal Father, as euer you would see his face: If you know of any King of Aram, taking counsell with his seruants against Israel, if God by any meanes reueale it vnto you, that you would with Eliseus make knowen to our

Cant. 2. 7.

The Adiuration

Gal. 4. 26.

to reueale forraine complots.

2 Kings. 68. 9. 12.

our Cæsar, euen the words that the King of Aram speaketh in his priuie Chamber: If any Bigthan and Teresh, seeke to lay hands on our Soueraigne, that you would presently with Mordocheus, and Ester certifie our Soueraigne: If your seruice be sitting, that whensoeuer she goe, yee attend her, as that band of men did Saul, whose heart God had touched: that when she resteth ye keepe her, that none that be willing to hurt her, come neere the Lords annointed, least as Dauid said to Abner, it be said to you, yee be worthy to die, because ye haue not kept the Lords annointed: That if ye see any apparance of perill, you with Dauids men, and with the true hearted people, be carefull that she, being worth ten thousand of vs, come not into any perill: If in the least distresse (the Lord keepe her from all distresse) her soule desireth any thing, that may preserue her, that you would with all alacritie prouide it as the three mightie euen with the hazard of their liues, brake into the hoste of the Philistines, and drew water out of the Well of Bethelem and brought

To detect domesticall conspiracies. Ester. 2. 21, 22.

To performe all dutifull seruice. 1 Sam. 16. 26

Carefull to guard her Maiestie. 1 Sam. 26. 15, 16.

To preuent all perill. 2 Sam. 21. 17. 2 Sam. 18. 3.

To prouide whatsoeuer may preserue her. 2 Sam. 23. 15, 16.

it to Dauid: If any with Ismbenob thinke (my tonge faultreth in pronouncing the word) and the Lord confound them that entertaine any such entent to slay Dauid; That with Abishai, ye presently though with exposinge your bodies to perill to keepe her sacred body from all perill, succour Dauid and smite them that so presume and kill them. And know that as the Starrs of Heauen fought against Sisera in their order and the River of Kishon swepte them away, so Heauen and Earth, and all the creatures in them both, shall fight against, and sweepe away her enemies. If any loially serue vnder Debora, their memorie with Issachars, Zebulus and Nepthalis shalbe honourable: If any be a valiant generall against her enimies, his honour with Barakes shalbe eternized: If any be backwarde they with Ruben, Gilliad, Dan and Asher shalbe branded with dishonour: If any with Meroz cannot be drawen to take opportunitie to assist Debora and the Lord in Debora, let them looke for the curse giuen to Meroz, not a curse onely from Debora, but a curse from the

2. Sam. 21. 16, 17.
To destroy all that would assault her.
An assertion of assistance. Iudges. 5. 20, 21.
Iudges. 5. 15, 18.
Prediction of honour to all true Seruitours.
Iudges. 4. 14, 15, 16. and 5. 12, 15.
Especially the cheefe commaunders.
5. 16, 17.
But of dishonourable reproach to the negligent,
And verse 23. of a curse frō God himselfe vpon obstinate Offendours in this point.

the Lord, the Lord, who willeth you to blesse them that curse you, not by man, but by his Angels willeth to curse Meroz, for not assisting the Lord, for not assisting the Lord against the mighty.

Math. 5. 44. Luke. 6. 28. may drawe vs Iudges. 5. 23. to this duty.

Sonne. Deare *Father*, with many thanks for your paines in the *former*, I beseech you to speake of *Prayer* which you reserued to the *last*, Father. To the last I referred Prayer for Cæsar, not as the least, but as the greatest of our duties to Cæsar. The other be intended wholly to the King, this is directed immediatly vnto God. Feare, is in regard of the sword: Honour, in respect of the Crowne: Obedience, in regard of the Scepter: Tribute, to the Throne: defence, to the person: But Prayer, to the founder, protector, and director of Cæsar. Sauls sword never returned emptie from the bloud of the slaine, and the fall of the mighty, as yet was the shield of the mighty rust powne. The shield of Saul as though he had not beene annointed with oyle. Herod (whom Iosephus still calleth Agrippa) was honoured, when arayed

Prayer.

Prayer the most excellent of our duties to Cæsar.

To feare of the sworde, 2 Sam. 1. 22. 21.

Acts. 12. 21, 22, 23. To honor of the crowne.

in royall apparell, sitting in the Iudgement seate, making an Oration, the people showted, the voyce of God, and not of man, yet imediately the Angell of the Lord smote him bycause he gaue not glory to God, so that he was eaten of wormes and gaue vp the Ghost. Assuerus had a golden Scepter, and was obeyed from India euen to Ethiopia in 127. prouinces, yet godly Queene Hester had no pleasure in his feast, and dranke no wine of his drinke offerings. How was the throne of Nabuchodonozor supposed with Tribute, who besides the abundant charges of his house, and the excessiue expences of his Armies made an Image of gould whose breadth was 6. whose height was 60. Cubits: yet was he driuen from men, and did eate grasse as the Oxen, and his bodie was wet with the dew of heauen, till his haires were growen as the Eagles feathers, & his nayles like birds clawes. Antiochus deprived with his Armies, swelled with pride, breathed out fier in his rage against the Iewes, thought hee might commaunde the floudes of the sea, weigh the mountaines

Obedience to the scripture. Hester. 11. 5, 2

Tribute to the throne.

Dan. 3. 1.

4. 30.

Defence to the person. Mat. 9. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 28.

taines in the ballance, reach the Starres of heauen, yet was hee smot with an incureable and inuisible plague, the wormes came out of the bodie of this wicked man in aboundance, whiles he was yet aliue, his flesh fell off for paine and torment, and all his armie was grieued at his smell: and notwithstanding his protestation concerning Ierusalem, concerning the Iewes, concerning the Temple, the holie Vessels, the Sacrifices, and his owne conuersion, (wherein O howe shineth the triumph of the Deitie?) he died a miserable death in a strange Countrey among the Mountaines. So little doe feare of the sword, honour of the crown, Obedience to the Scepter, Tribute to the Throne, Defence to the person, preuaile to Cæsars happinesse without Prayer to the inthroner and preseruer of Cæsar. Prayer therefore, my Son, Praier which springeth from the holy Ghost, the Spirit it selfe sayth Paule, maketh requests for vs with sighes which cannot bee expressed. Praier, which is the Messenger of the faithfull soule to God, the prayer of him that humbleth himselfe

Without praier to the Inthroner make not Cesar happy.

Whence praier springeth. Rom. 8. 26.

Eccles. 35.17. What prayer affecteth.

That prayer excelleth. Apoc. 8.3.

1. Tim. 2.1. Prayer wherunto Paul before all things Exhorteth for all men generally.

1. Tim. 2.2. He exhorteth for kings specially.

In respect of the cares which they take. Hester 6.1

In respect of the perils whereto they be subiect. 1. King. 22.31.

sayth the sonne of Sirac, goeth through the cloudes, and ceaseth not till it come neere, and will not depart vntill the most high haue respect thereunto. Prayer, which is the odours in the golden viall offered vpon the golden Aultar, which is before the Throne: Prayer whereunto Saint Paul exhorteth Christians before all duties: Prayer wherevnto hee exhorteth generally for all men, he exhorteth specially for Kings: Specially for Kings in respect of the greatnesse of the cares which they take, in respect of the perils whereto they bee subiect; in respect of the difficultie in destribution of rewards and punishments, in respect of the abounbant good which discendeth from them to the whole estate. Prayer for Kings, in respect of the cares they take: In the greatest Dominion, (saith Salust) there is the greatest care, through this the Kings sleepe departeth from him. In respect of the perils to the which they are subiect, because in the Prince, the enimie hath Nero his wish, all ỹ heads of the people vpõ one bodie, like the king of Aram, the Enemie commaundeth his captaines to fight onelie against

against the King of Israel. In respect of the difficultie of the right bestowing rewardes and inflicting of punishments there beeing (heauen alone being free from all corruption) smooth Absolons bogged Doegs, blacke mothed Shimeis, bloudie handed Ioabs, false hearted Sibas, shamelesse harlots. So that Salomon, and all for Salomon had neede to pray. For who is able to iudge this mighty people? In respect of the abound-dant good which descendeth from the royal Maiestie to the whole estate: for as the Sunne is a resemblance of the Deity in the frame of this world, giuing light, heat, life to all things: so the Soueraigne of euerie estate, is a pattern of the great God, from whome our whole estates, lawes to liue by, and comfort in our seuerall courses doe proceed. pray therefore for Cæsar, since Cæsar needes thy prayer. Pray for Cæsar, for as Darius highly respected the Sacrifices and prayers of the priests of Israel for his life, and for his sonnes: so her most gracious Maiestie greatly regardeth that prayer hee made for her, by her truly-christian subiects. And let subiects

In respect of the difficultie in the deserts, right bestowing in rewards and inflicting of punishments. 1. King. 3. 9.

In respect of the abound-dant good that descendeth from the Soueraigne to the whole Estate.

The Sunne in the world, our Soueraigne in her Dominions resembleth the diuine Maiestie, pray for Cæsar.

For Cæsar needeth thy prayer.

Ezra. 6. 6, 7, 8, 9, 10, 11, 12.

For Cæsar esteemeth of thy prayer.

pray for Cæsar: since prayer is honourable, prayer is easie, praier is profitable. prayer is honourable, If wee account it a grace vnto vs to follow the fashions of the greatest persons on earth, O howe great honour will it be for vs to imitate the blessed spirits in heauen? Prayer is easie, if thy purse bee so poore, that it cā pay no tribute to Cesar: if thy body be so feeble, that it can do nothing for the defence of Cæsar: yet if thy hart be not too lewd, too wicked: if thy heart be not voyde of all pietie, voide of all Christian dutie: thy heart wil daily and often euery day pray for Cæsar. Prayer is profitable, profitable against all calamities, it deliuered Ionas out of the Whales bellie, Peter out of prison, Sara the daughter of Raguel from reproach: profitable against sicknesse, for (sayth the sonne of Sirac) my sonne faile not in thy sicknesse, but pray vnto the Lord, and he will make thee whole: profitable against death, It prolonged Ezechias life fifteene yeares: profitable against the enemies, against the enemies, this, but without this, against vs, the enemies preuaile: when Moyses lift vp his hand.

For prayer is honourable. Reue. 8. 8, 9, 10, 11.

For prayer is easie.

For prayer is profitable against all calamities. Ionah, 2. 1, 7, 10. Act. 12. 5, 7, 8, 9, 10. Tobit. 3. 7, 8, 9, 10, 11, 12, 13 14, 15, 16, 17.

Against sicknesse. Ecclus. 38. 9-2 King. 20. 3, 5. 6.

Against death.

Against the enemies.

hand, Israel preuailed: but when he let his hand downe, Amaleck preuailed: if Paule erhorted and commanded to pray for Nero a man so wicked that he murdered his Tutor, his mother, and was natures Monster: If the prophets commanded the Israelites to pray for the life of the king of Babylon, who had wasted Iudea with sword and fire, besieged and taken Ierusalem, burned the Temple, caried away the holy vessels, set fire on the whole citie, brake downe the walles of Ierusalem round about, murdered many people, caried others to miserable seruitude, slue the sonnes of the king before his eies, pulled out his eies, bound him in chaines, carried him to Babel, and as if to murder the innocent, to rauish the chaste, to carrie princes into captiuitie, to sacke the holy Citie, to burne the Temple of the God of heauen, were not impietie inough, that hee might come to the full height of all impietie: he set vp a golden Image, and by a Herauld proclaimed that whosoeuer did not worship it, should bee cast into the midst of a hot fierie fornace: If the holie Prophet commaunded the Israelites

Exod. 17. 11. If Paule commaunded to pray for Nero, 1 Tim. 22. Baruch. 1. 11. Ieremi. 29. 7. If Baruch and Ieremie commaunded to pray for Nabuchodonosor.

2. King. 24, and 25 chap.

Dan. 3. 14, 5, 6.

2 Peter. 1. 21. What woulde the holye ghost that we shoulde do for Elizabeth? The royall acts of Augustus, Dauid, Salomon, Asa, and Iosiah. performed by her Maiestie. 1. Chro. 16. 4, 5. 25. 7. 17. 38. 39. 1 King. 15. 13 2 King. 23. 1, 2. 1 King. 6 That which one said of Salomon, manie haue saide of Elizabeth. 1. Kin. 10. 8, 9 That which the straunger Iewes said of the Apostles, hauing receyued the holy Ghost, we can not but say of our ministers in the dayes of Elizabeth.

sites to pray for wicked Nabuchodonosor, what would that holy spirit, by whom both the Prophets and Apostles did write, that all English, all Irish, all others vnder the subiection, or protection of her most gracious Maiestie, should doe for Queene Elizabeth, who whereas Augustus said he found Rome of Bricke, but left it of Marble, may say thee found England of Brasse and Lead, but brought it to Siluer & Golde, with Dauid appoynted the Leuites to sing in their courses, with Asa destroyed Idols, with Iosiah restored the Booke of the Law, with Salomon builded a Temple to the God of Heauen. So that as the Queene of Saba sayd of Salomon, manie haue sayd of Elizabeth, Happie are thy men, happie are these thy seruants that stand before thee, and heare thy wisedome. Blessed bee the Lorde thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made the Queene to do equitie and righteousnes. Our English and Irish returning from forraine coastes, may say of the Ministers of their Countries in the daies of

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her Maiestie, as those stranger-Iewes, did of the Apostles hauing receiued the holy Ghost, we heard them speake in our owne tongues, the wonderful works of God. Shall we not pray for such a Queene? Pray for her (saith S. Paul) in respect of your selues, & in respect of God. In respect of your selues, that you may liue a quiet & a peaceable life in all godlinesse, and honestie. A quiet life, that we haue no insurrections at home: a peaceable life, that we haue no inuasion from abroad: In all godlines, that it may be said of England as Iacob said of Bethel, Surely the Lord is in this place, this is none other, but the house of God, & this is the gate of heauen: And in honestie, that the name of the Lord be not blasphemed amõg the Gentiles, amõg ỹ Mahumitans amõg ỹ Anabaptists, amõg ỹ Romish Recusants through you, but ỹ as Christ saith, your light may so shine before men that they may see your good workes, and glorifie your father which is in heauen, as saint Peter saith, that they which speake euil of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of the visitation.

Acts.2.11.

1.Tim.2,1,3.

Pray for her in respect of your selues.
1.Tim.2.2.
That you may liue a quiet, and a peaceable life, in all godlinesse,
Gen.28,16,17

And in honestie.
Rom.2.24.

Matt.5.16.

1.Pet.2.12.

visitation. In respect of God our Saiour, pray for Cæsar, for saith Saint *Paule*, this is good and acceptable in the sight of God our Saiour: If the Heauens declare the glorie of God, and the Firmament shew his handy-worke: If the Light obey him with feare: If the Starres shine in their Watch and reioice: If ỳ Moone keepe her appointed seasons: If the Sun knoweth his going downe: If the waters flie at his rebuke: If the Lions seeke their meat at God: If hee looke on the Earth and it trembleth: If hee touch the Mountaines and they smoke: If ỳ Storke in the aire knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obserue the time of their comming? If the Oxe know his owner and the Asse his maisters crib: shall not man being not liue-lesse like some, not senceleſse like others, not vnreasonable like others; But created by a consultation of the deitie, redeemed with the pretious bloud of Christ, as of a Lamb vndefiled, & without spot, sanctified by the holy Ghost, expecting a Crowne, a Crowne of life, a Crowne of righte-

ousnes

pray for Cæsar in respect of God, our Saiour.
for this is good. 1. Tim. 1. 1. Tim. 2, 3.
O acceptable in his sight: Psal. 19. 1. Baru. 3. 33 34.
If all the creatures in heauen and earth, seeke to please God: Psal. 104, 19. 7, 21, 32. Ierem. 8. 7. Esay. 1. 3.
Shall not man being more bound then they all. Gen. 1. 26. 1. Pet. 1. 19. 1. Cor. 3. 16. Aphe. 2, 10. 2. Tim. 4. 8. 1. Pet. 5. 4.

ouſnes, a Crowne of glory, perfoꝛme to Cæſar all duetifull alleagiance, ſince the bleſſed Apoſtle hath taught vs, that this is good, and acceptable in the ſight of God our Sauiour.

Seeke in all things to pleaſe his Maieſtie. 1. Tim. 2. 3.

THE *eternall Father* for his *ſweet Sons ſake*, by the *holy ſpirit* ſo rule our hearts, that we being righteous as *Elias*, and our prayers *feruent* as *Elias*, they may open *heauen*, & bring from thence *Gods Iudgements* as *fier* vpon *Cæſars* enemies: but the *dewe* of the *diuine grace* vpon *Cæſar*, and *Cæſars* true *Subiects*: that *her* moſt *ſacred Maieſtie* may *long*, *religiouſly*, *happily* rule vs, that we for *conſcience ſake*, leaſt we reſiſt *the ordinance of God*, leaſt we receue *Iudgement*, leaſt we be depriued of all *benefits* incident to the Loyall, *Feare*, *Honor*, *Obey*, *Pay tribute to*, *Defend*, and *Pray* for her moſt *ſacred Maieſty* on earth, and in *the end*, and without all *end*, raigne together with *her* in the kingdome of Heauen, *Amen*.

The Authors prayer for Cęſar, and Cęſars true ſubiects. Iames. 5. 16 2. King. 1. 10, 12. 1. King. 18, 45 Rom. 13. 5.

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ounces, a Cramme of glory, perfoyne to Cæsar all beefiffull alleagiance, Entre [illegible] blessed [illegible] hath taught [illegible] that this [illegible] good, and acceptable in the sight of God our Saviour.

Seeke in all things to please his Majestie. 1. Tim. 2. 3.

THE eternall Father for his sweet Sons sake, by the holy spirit so rule our hearts, that we being righteous as Elias, and our prayers fervent as Elias, they may open heaven, & bring from thence Gods Judgements as ffer ypon Cæsars enemies: but the dewe of the divine grace ypon Cæsar, and Cæsars true Subiects: that her most sacred Majestie may long, religiously, happily rule vs, that we for conscience sake, least we resist the ordinance of God, least we receive Judgement, least we be deprived of all benefits incident to the Loyall, Fear, Honor, Obey, Pay tribute to, Defend, and Pray for her most sacred Majesty on earth, and in the end, and without all end, raigne together with her in the kingdome of Heaven, Amen.

The Authors prayer for Cæsar, and Cæsars true subiects. Iames. 5. 16 2. King. 1. 10, 12.

1. King. 18, 45 Rom. 13. 5.